

THE
Monthly Repository,
&c.

No. CXXXV.]

MARCH, 1817.

[Vol. XII.]

BIOGRAPHY.

Memoir of the late Rev. W. Vidler.

[Continued from p. 72.]

MR. VIDLER set out on this journey, which was important to him in many respects, in the month of May, 1791. Passing through London, he went to Abingdon, where he met with a cordial reception from Mr. D. Turner, the Baptist minister, and Mr. W. Tomkins, by whom he was introduced to the Independent congregation of the same town, and to the mixed congregation at Oxford; all of whom united by their liberality to make the traveller's journey appear hopeful. He next went, again by way of London, to Northampton, where Mr. Ryland (the present Dr. R. of Bristol), gave him the right hand of fellowship, and introduced him to the venerable Mr. Hall, of Arnsby, father of Mr. Robert Hall, of Leicester; though in both places he was unsuccessful in the great object of his visit, the harvest having been just reaped by another's sickle. From Northampton he walked with Mr. Ryland to Olney, to attend the Baptist association, in the religious service of which he was called to take a part. Here he saw for the first time Mr. Andrew Fuller and heard him preach. "On the Thursday evening, after supper," he says in his Journal, "I presented my case to the messengers and ministers. Mr. Ryland read it, and Mr. Hall requested me to relate the dealings of God, at Battle, with myself and people; which I did, and all present glorified God for what they heard." The case which he presented was as follows:

"Brethren, God who is rich in grace, having called a few of us from darkness into light, we sat down in gospel order on the 28th of March, 1780, being then only thirteen in number, but by the blessing of God in his word to the conversion of sinners, we

are now about one hundred and fifty in communion. We have for several years past met in a small old meeting-house, which was not our own property, but by reason of our increase we could no longer meet in it without manifest damage to our health and hindrance to the success of the gospel among us. We have therefore built a new house of a convenient size, which has cost us upward of £700: we have raised among ourselves £160, which though it may seem little to our number, yet is really great for our circumstances; the greater number of the members being either servants or day-labourers with great families. Dated May 1, 1791."

To this case the ministers present cheerfully affixed their signatures by way of recommendation.

Mr. Vidler was now introduced to the leading ministers of his denomination, of whose character and talents he formed an accurate judgment. He was a penetrating observer, and by a few glances caught the prominent features of men's minds. Of the persons whose acquaintance he now gained he considered Mr. Andrew Fuller the most distinguished, on account both of his strong intellectual powers, and of his stirring, resolute disposition. Fuller, also, whose cast of mind was in some respects similar to Vidler's, marked the stranger with curiosity and discovered that he was no ordinary man. The two brethren approached each other with respect, which before they parted grew into attachment; neither of them suspecting that they should in a few years appear before the public as theological opponents on one of the most important controversies which divides the Christian world. Before they separated, they pledged themselves to a literary correspondence, as we gather from the following memorandum in Mr. Vidler's

Diary: "Mem. To write to Mr. Fuller my experience—and account of the *Consequences of Socinianism*."

It is not a little creditable to Fuller's sagacity that he perceived that the workings of such a mind as Vidler's, and the changes of his character with regard to religion, must be interesting and instructive. On his side, there was another evident motive for his soliciting a correspondence: he was now about to throw down the gauntlet to the "Socinians," and he contemplated his undertaking with fear and trembling, expecting, as he once emphatically expressed it, to be "torn limb from limb:" he must therefore have been very desirous of the assistance of his brethren, and especially of such of them as thought for themselves, and were not led in the trammels of books. Those that knew Andrew Fuller intimately may conjecture that there was another reason of his engaging Vidler to put his story and his thoughts upon paper; namely, that he might ascertain whether his new acquaintance were thoroughly sound in the faith. He was very suspicious of heresy, at least in others; and it is very probable that he discovered some train of thought in the mind of his companion that bore an heretical complexion. In a letter which he addressed to Vidler in less than two years after this period, he tells him that "he had observed him to be of a *speculative* turn of mind;" a phrase by which Calvinists denote an incipient heretic, or one who not satisfied with first appearances or common explanations will look at an opinion or system on all sides and examine its bearings, connections and tendencies.

Whether the agreement to correspond was fulfilled by either or both of the Baptist brethren, and to what degree, we have no means of determining; no letters remaining among Mr. Vidler's papers but such as have been made public. His relation of his experience, or religious conversion and progress, and, above all, his thoughts on "the consequences of *Socinianism*" would be extremely interesting now that we have seen the conclusion of his life and earthly history, and have witnessed the happy effect of his "Socinian" belief in supporting him in the midst of acute

pains and protracted sufferings, and in delighting his soul in his last moments with divine comforts and heavenly hopes.

From the association at Olney Mr. Vidler proceeded to Norwich, on the invitation of Mr. Mark Wilks, by whom he was cordially received; though he obtained but little aid in that city, owing to several applications similar to his own having been made to the Baptists there just before his arrival. He met with many disappointments on his journey, and even where he succeeded his temper was sometimes severely tried. One of the persons on whom he called, in some town in Norfolk, a tradesman and a member of a Baptist church, no sooner heard his case explained than he began to reprimand him; complaining that "he was perpetually called upon by idle parsons, who ran up and down the country on the same errand." He concluded his railing, however, with throwing a guinea upon the counter and bidding Mr. Vidler be gone. Mr. Vidler coolly took up the guinea and thus addressed the giver, "Sir, I take up the guinea, which you are pleased to throw down with so much anger. It is a guinea, and as such it will go as far in the discharge of our debt as any other of the like kind. But, Sir, I grieve on your account to think that though this guinea has come out of your pocket towards relieving our distresses, your unfeelingness in upbraiding my motives, and your making this donation an occasion of abuse, will prevent my acknowledging the gift at the Resurrection of the Just." This reproof, which was delivered with calmness and solemnity, produced its effect; the churlish contributor was softened by it, and taking Mr. Vidler by the hand thanked him for his faithfulness and earnestly and cordially invited him to his table.

The fruits of this collecting tour were not equal to the expectations of the pastor and his flock: the debt contracted in such strong hope, was in reality but little diminished: in another way, however, the journey was exceedingly profitable to Mr. Vidler, for it introduced him to a large circle of religious acquaintance, amongst whom were many dissenters from what he himself considered as the orthodox faith. He has himself described his

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visit to an heretical people in Lincolnshire, which may have been the occasion of his inquiring more earnestly than he had hitherto thought necessary into the truth of his religious system, and which shall therefore be related in his own words. "At Wisbeach," where he preached for Mr. Freeston in the General Baptist Meeting-house and collected "a few shillings," he says, "I heard of Mr. John Atkins, who was some years ago minister at Tenterden, in Kent. I took a resolution to go and see him at Long Sutton, in Lincolnshire, where he was minister of a General Baptist people. Accordingly on Friday afternoon I went to Tid-Goat, to a Mr. Stanger's who is a farmer and a member of a General Baptist church at Fleet, about three or four miles from Sutton. I was received very courteously though a stranger and of a different communion from Mr. Stanger. The next day he invited me to preach at Fleet on the following Sunday as that place was destitute of a minister. On Saturday, I went to Tidd St. Mary's, to call on a Mr. Hursthouse, where I was received in the same affectionate manner, and in the afternoon went to Fleet to a Mr. William Stanger's, who received me with the same openness. I preached on the Sabbath morning at Fleet, and in the afternoon at Sutton, for Mr. Atkins. I found many lively, good and generous people in these parts, many of whom are in the scheme of final restoration, as taught by Mr. Winchester."

Some of the persons to whom Mr. Vidler was now introduced proved friends for life, and especially Mr. Hursthouse who shewed him substantial kindnesses on various occasions.

Intercourse with Christians of various persuasions could not fail to produce a strong effect upon a mind like Mr. Vidler's, not formed to remain long in a passive state. So early as the year 1784, he appears from the following entry in his Journal, to have entertained doubts on the Calvinistic system: "I have lately had some serious thoughts on two important points in divinity—the godhead of Christ, and the eternity of hell-torments. At present *I do not doubt*" (he should rather have written *I do not*

deny), "the truth of these doctrines, as commonly received among the orthodox: but I do intend to consider them both more minutely: and as I desire to have nothing but truth, I intreat God to direct me and keep me from error." This resolution was strengthened by the death of his father about this time, for whom he possessed a strong affection, but in whom he saw no signs of such a conversion as on the Calvinistic scheme would warrant the hope of his future happiness. The struggle between the feelings of his nature and the dictates of his creed was painful, almost to distraction. The result was an indistinct hope, which he is said to have expressed in the funeral sermon which he preached for his father, that good men would be finally saved, even though they might not clearly apprehend what the reputed orthodox termed saving faith.

But his doubts were never so completely roused as on this journey, in which he set out a Calvinist and returned an inquirer. Among the memoranda of his tour, we find these, strongly indicative of the state of his mind: "Three things to be done by the abettors of final restoration, before their scheme can be received; 1st, Prove that the prophecies and promises applied to this subject are to be taken in that extensive sense. 2nd, Obviate those plain passages that speak of the perpetuity of future punishment in the Old Testament and especially in the New. 3rd, Prove that there is a plain account of a dispensation to take place after the day of judgment.—*Note*, To investigate the doctrine of atonement before I consider the scheme of final restoration. Dr. Edwards has written an answer to Dr. Chauncy. I must get it."

His inquiries were now regularly but cautiously pursued. His Diary exhibits great restlessness and indecision of mind. At one time he seems to satisfy himself in his old creed; at another he perceives in it difficulties and perplexities without number; and once, at least, he ventures to ask whether he do not deceive himself by faith in divine revelation. Through these doubts and anxieties his mind was still making its way toward truth, and the change of his opinions though gradual was at length complete.

The publications of the late Mr. Winchester in favour of universal restoration had found their way into Sussex, and had made considerable impression at Battle and the neighbourhood. Great alarm was raised amongst the believers in Calvinism: Mr. Vidler would not have been allowed, if he had been disposed, to be an idle spectator of the contest: he was indeed for some time silent, but he was busily engaged during this period in correspondence with friends upon the subject, in reading and especially in examination of the Scriptures. At length, he remarks, "1792. August 22. Lord's Day. It is long since I wrote any thing of the state of my soul.—I have been lately much stirred up again by reading Mr. Winchester on the final restoration of all things, which doctrine (upon a consideration of several years, and much fear and prayer for direction), I am constrained to say I believe.—I preached this morning from the parable of the pounds, Luke xix. and found myself much confined in speaking, as I have always found myself when treating on such passages. I suspect I have something wrong in my sentiments which I ought to get rid of. O Lord! I desire to have no sentiment but what I receive from thy word."

On the last Sunday in this year, at the annual church meeting, Mr. Vidler openly declared his mind in favour of universal restoration, and entered into an explanation and defence of that doctrine in an address which occupied three hours in the delivery. The church, which now consisted of nearly two hundred members, was divided in opinion, and a separation ensued: the majority adhered to their pastor; the minority, including some of the oldest members, formed themselves into a Particular Baptist church, which exists, though not in a flourishing condition, to this day. In the midst of the agitation and affliction of mind which this event brought on, Mr. Vidler consoled himself and animated his friends with the rich truths of the gospel. He had counted the cost of heresy: though as yet he had renounced Calvinism only so far as it respected the efficacy of the death of Christ and the extent of redemption, he foresaw that he should be disowned by his religious connexion, and that

almost every pulpit in the kingdom would be shut against him; but none of these things moved him; he had already borne and was still willing to bear evil report as well as good for the sake of truth and a good conscience. Letters of expostulation and reproach poured in upon him from many sources: his apostacy was the theme of general discourse amongst the Baptists; and in the summer of 1793, he and his church were formally excluded from the Kent and Sussex Yearly Association; the presiding elder of the Assembly, which was held at Chatham,* pronouncing the sentence of excommunication on Mr. Vidler, who was present, and in true papal style fulminating an anathema under the guise of a benediction: his wish for the disowned brother was *that the hell which he advocated might be his portion*. On the Sunday after this synod had been held, Mr. Vidler preached a sermon designed to encourage his proscribed friends, from a passage of Scripture, which both minister and people appropriated to themselves, viz. Isaiah lxiii. 16, *Doubtless, thou art our Father,—though Abraham be ignorant of us and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.*

In addition to these religious troubles, Mr. Vidler was at this period subject, in common with his brethren throughout the kingdom, to some annoyance on the ground of political opinions. He was indeed far from being a political partizan, but it was suspected that the Dissenters as a body were friendly to the French Revolution, and inimical to the war declared by the monarchies of Europe against the infant republic of France, and hence without any proof of disaffection to the government or any cause of offence to the public, they were treated by the populace in various places with rudeness and even violence. Battle was not exempt from the contagious poli-

* Mr. Wright has already given an account of the proceedings of this ecclesiastical council, Nonconformist creed-makers and Dissenting tryers of heresy. M. Repos. XII. 2. The assembly was held at Chatham as is recorded above, and not at Lewes, as Mr. Wright, through a slight forgetfulness, has stated.

tical fervour; the supposed leader of the advocates of French freedom was burnt in effigy by the mob of that town; and Mr. Vidler escaped insult and outrage only by his fortitude and good humour.†

Throughout the whole of his life, Mr. Vidler was a decided friend of liberty, civil and religious, but he was not an habitual, indiscriminate opponent of the measures of government. Latterly, he displayed a great leaning to the political sentiments of the majority of his countrymen. No man regarded the late extraordinary Ruler of France with a stronger or more honest detestation. His hopes were particularly high with regard to the Spanish nation, and he confidently foretold from the beginning of the unprovoked contest which Napoleon carried on with that people, that the invader would be repelled and overthrown. He even vindicated Great Britain in the recent quarrel with the United States of America, and anticipated a result very different from that which history will describe. In all these opinions he was moved by the purest feelings; and they are recorded, not because they agree entirely with the sentiments of the writer of this memoir, but because they shew that Mr. Vidler's habits of thinking were not formed by

a contradictory and disputatious disposition, and that an equal zeal on behalf of Unitarianism may subsist with all the varieties of political feeling.

Mr. Vidler's embracing the Universal doctrine led him into acquaintance with Mr. Winchester, the apostle of that faith, who had come over to England from America, his native land, to make it known. By his popular eloquence, Mr. Winchester had already made many converts and established a considerable congregation at Parliament Court, Artillery Lane, London. He did not confine himself to London, but travelled into various parts of the country, as openings for the Universal doctrine presented themselves. Amongst other places he now visited Battle, and from this time a warm intimacy subsisted between him and Mr. Vidler. The churches also, at Battle and Parliament Court, were brought into correspondence by means of their pastors. At the joint request of Mr. Winchester and his people, Mr. Vidler was invited on account of Mr. Winchester's infirm health to administer the ordinance of baptism, by immersion, to some candidates in the congregation at Parliament Court: he accepted the invitation and accordingly came up to London and officiated in this service on the 9th of February, 1794, which was the first time of his appearing in the metropolis under his heretical character. His preaching was highly acceptable to his new friends, and on Mr. Winchester's sudden departure for America, in the same year, he was unanimously chosen to succeed him.

† *Thomas Paine*, the author of "The Rights of Man," was burnt in effigy at Battle, as well as most other large towns. The loyal procession which surrounded the man of straw in its progress through the town stopped at the doors of the principal Dissenters and others suspected of holding free political principles, and demanded that they should cry *No Paine*. A halt was made before Mr. Vidler's house, and the vociferations of the populace seemed to threaten mischief. He stepped forward, and with the greatest self-possession, congratulated them on their good spirits and on the ingenuity which they had shewn in making their effigy. They demanded to know whether he was for *Paine*? He promptly replied, "No, my lads; be assured I have no liking for *pain*, I am for *ease*." This well-timed pun put the mob into good humour; and they pronounced him a hearty fellow, gave him three cheers, and proceeded with their victim to the pile, prepared for the destruction of the representative of the wicked republican.

It may be supposed that Mr. Vidler could not be easily induced to desert his interesting charge at Battle. The congregation was wholly of his own raising, and he was with them as a father amongst children; they had gone on together in the road of religious inquiry and had jointly borne reproach and persecution; though much shaken by the late disputes, the church was in a promising, if not a flourishing condition; and in addition to all this, a considerable debt yet remained on the new place of worship, which nothing but the union of the pastor and the people and the prosperity of the whole society afforded

any chance of liquidating. In this state of things, Mr. Vidler referred the congregation at Parliament Court to his friends at Battle, determined to abide by their decision. With great generosity, they agreed to give up their much loved pastor, with a view to the great interests of Christian truth, but only on conditions proposed by the applicants themselves; viz. that Mr. Vidler should visit Battle several times in a year and spend two or three Sundays there on every visit, and that the congregation in London should take upon themselves the responsibility of the debt lying upon the Battle Meeting-house. These conditions were unhappily never fulfilled, though the non-fulfilment of them cannot be attributed in any degree to Mr. Vidler. He accepted the leave granted him by his old friends to remove to London, under the firm persuasion that this step would be beneficial to both societies, and in the eager hope that he should be an instrument in the hands of Providence, of extending the knowledge and influence of the universal love of the Heavenly Father.

From the time of Mr. Winchester's departure, Mr. Vidler divided his services between Battle and London, until the month of November, 1796, when he removed his family to London. He was now considered as the head of the sect of Universalists and attracted scarcely less attention than Mr. Winchester. He had no avowed heresy but the doctrine of restoration, and this he maintained on popular grounds. Crowds flocked to the chapel in Parliament Court. A small party in the congregation considered themselves as *the church* and met together for the enjoyment of Christian ordinances and for mutual instruction and edification, and with this inner society Mr. Vidler regularly united as a brother amongst brethren, both teaching and learning. All was harmony, affection, prosperity; and no cloud overhung the prospect of the future.

Amidst these bright promises, a domestic affliction befel him, which painfully instructed him in the vanity of all earthly hopes. His eldest child, a fine intelligent youth, of the age of fourteen, was suddenly taken from him by a putrid fever on the 26th of January, 1797. On this melancholy

occasion, and while the disease raged in his family, he delivered a funeral address to his congregation, of which the outline is preserved and which bespeaks the most tender affection and the greatest Christian fortitude. The loss of his son afflicted him doubly in the unhappy effect it produced upon the mind of his wife, whose spirits sunk under the bereavement and could never be fully recovered.

On his first coming to London, Mr. Vidler lodged at the house of Mr. Teulon, in Houndsditch; with whom he afterwards entered into partnership in the bookselling business. His engaging in trade in London was rendered necessary by the inability or indisposition of his congregation to make good their agreement with regard to his salary: they had engaged to raise him £150 per annum, but for the few first years of his ministry his income rarely exceeded £100 per annum; a mean stipend for so numerous a congregation to have contented themselves with giving to a minister whose labours were incessant and acknowledged by all to be in the highest degree acceptable, and quite insufficient for the maintenance of a numerous family, which suffered much in point of health by removal from an airy country town to a close street in the heart of the metropolis.

In connection with Mr. Teulon, Mr. Vidler projected and in January, 1797, began to publish a periodical work intitled, *The Universalist's Miscellany: or, Philanthropist's Museum. Intended chiefly as an Antidote against the Anti-Christian Doctrine of Endless Misery*. It was sold at first at sixpence and afterwards at a shilling each number. The design was liberal and it grew more so as the work proceeded. The successive volumes mark the progress of Mr. Vidler's own mind.* At no time popular, the

* Without entering prematurely into Mr. Vidler's final change of opinions, the writer submits to the reader the following passage from the Preface to the Fifth Volume of *The Miscellany*, as truly characteristic, and indicative of the point at which the Editor had arrived in his inquiries.—“We have not [confined] nor do we mean

bolder character of heresy which it gradually assumed diminished year after year the number of subscribers. It was ill supported by respectable correspondents, and it must be confessed that Mr. Vidler excelled in nothing so little as in the office of editor of a magazine. After struggling for existence, under various titles, throughout several years, the work, long oppressed by a growing weight of debt, expired at the end of the year 1805, and with it ended Mr. Vidler's editorial labours.* It may be

in future to confine ourselves to the universal doctrine. There are many other interesting subjects in theology which demand the attention of serious and thinking Christians. The popular systems appear to us far from being consistent with divine truth; and we solicit the assistance of any and every friend to truth, in our researches: *we may have mistakes, but we have no secrets, and we would advise our friends to have none in religion.* Let us think freely, but modestly, that is, in submission to the authority of Sacred Scripture: *let no man make us afraid.* — It is the peculiar felicity of our Magazine to be open to all parties; to let Christians of every sentiment propose their difficulties and give their solutions. This liberality has given much offence to some narrow-minded men, but we mean still to pursue the same plan, being firmly persuaded that truth can never suffer by exposure: nothing but error is afraid of scrutiny. If some of our correspondents have used their liberty as a cloak of maliciousness, we are sorry for it; the blame be upon their own heads: we always recommend *soft words and hard arguments.*

— Some persons object to all controversy: whether their motives be right in this we will not determine. We only observe that with some people one great objection against controversy is that *they cannot bear contradiction*; others object to it because *it brings certain truths to their minds which it does not suit them to embrace*; others because *it brings the trouble of thinking along with it which they are too idle to practise*; a few may object to it from a better motive. It is clear, however, that the ministry of the prophets, of Christ and his apostles, was almost one perpetual controversy: *and while truth and error exist, the controversy between them must exist also.*

* As the complete work is now scarcely to be obtained, it may be of use to detail the history of it. Five Volumes from the commencement were published, in so many

matter of information to some readers, that the *Monthly Repository* which is now the register of Mr. Vidler's death, was instituted in consequence of a pecuniary arrangement with that gentleman, as a continuation in its design at least of the former publication, the first number of it appearing in February, 1806, the next month after Mr. Vidler's magazine was dropped.

In the first number of the Universalist's Miscellany, Mr. Vidler addressed a letter "To Mr. Andrew Fuller, of Kettering, Northamptonshire," the occasion of which was as follows. On Mr. V.'s embracing the Universal doctrine, Mr. Fuller sent

successive years, under the title given above, at sixpence each monthly number, with several variations in the type and the quality of the paper: the First Volume is faced with a Portrait of the Editor, "William Vidler, Preacher of the Universal Restoration, engraved by B. Reading from an approved Likeness by Richard Williams." There is a *likeness* in the engraving, but surely not a likeness to be approved. In the Sixth Volume, the title is changed to "The Universal Theological Magazine, for the Year 1802. Intended for the Free Discussion of all Religious Subjects, to which Persons of every Denomination are invited: Being a Continuation of the Universalist's Miscellany." The work under this title was raised to one shilling a number, and Two Volumes were published in the year. The title itself is a neat copper-plate engraving, and with it is given a decent Portrait of the "Rev. Robert Robinson." The paper and type in this volume are improved in proportion to the increase in the price. Vol. VII. the second for the year 1802, contains an engraving, "The Genius of Shakespeare corrected by Revelation." Vol. VIII. the first for 1803, contains an ill-executed Portrait of "Rev. John Evans, A.M." and Vol. IX. the second for the same year, contains a pretty allegorical Frontispiece. The next year, the title was changed to "The Universal Theological Magazine and Impartial Review: New Series," and the numbers of the past volumes were dropped. Two volumes were still published in a year. Vol. I. contains a silhouette Portrait of "the Rev. William Turner, late of Wakefield." There were Four Volumes of this Series, ending with the year 1805; making in all, from the commencement of the work in 1797, thirteen volumes, thin &c.

him a private letter of inquiry and remonstrance, to which Mr. V. returned no answer. For this silence, Mr. V. assigns two reasons, first, the number of letters which he received on the subject and the impossibility of answering them all, and second, his natural love of peace and his wish to avoid all controversy with his former connections whom he highly respected. Two years after the letter was written it appeared in the Evangelical Magazine, with a postscript stating that it had never been answered. Here, by accident, Mr. Vidler saw it, and he opened his new periodical work with a reply to it, which extended to two numbers. Mr. Fuller's rejoinder was inserted in the third volume, and the controversy was continued through that and two volumes following. The letters on each side were collected and published in pamphlets in the years 1802 and 1803. Previous to the appearance of Mr. Vidler's Letters, a clergyman (Mr. Jerram), subscribing himself *Scrutator* published "Letters to an Universalist; containing a Review of the Controversy between Mr. Vidler and Mr. Fuller, on the Doctrine of Universal Salvation." Of the merits of this controversy it is not difficult to judge. *Scrutator* displays not the coolness of a reviewer, but the angry zeal of a partizan. Mr. Fuller entered into the dispute, uninformed of the Universal doctrine, and was hence betrayed into blunders, which he was compelled to acknowledge: it must be admitted, however, that he has advanced some strong Scriptural objections to the hypothesis of his opponent, and that where he has the advantage he improves it with the dexterity of a practised polemic. In point of temper, Mr. Vidler was unquestionably superior to him; Mr. Fuller clearly shews that he could not think well of the heart of an erring brother. The letters of Mr. Vidler evince likewise a more intimate acquaintance with the scope and idiom of Scripture, and, as appears to the writer, a greater satisfaction in his own faith than those of his antagonist.

The controversialists were perhaps equal in understanding and general knowledge. Mr. Vidler encumbered his defence with some interpretations of Scripture, common to him and most of the preceding writers on restoration, which it is well known that he gave up before he died; and both combatants entangled themselves in Hebrew and Greek criticisms, in which their education had given them little skill, and neither of them, as Mr. Fuller intimates, was at home. In one respect Mr. Vidler's candour is exemplary: he not only inserted entire the letters of his opponent in a work under his own care, but he complied with the request that his answers should not be published in the same number as the letters to which they referred. It may be presumed that Mr. Fuller would not have exercised the same liberality; for he communicated a private letter to a Magazine without apprizing the person to whom the letter really belonged of what he had done, and knowing that it was the rule of that Magazine to hear only one side of a question. A letter of Mr. Vidler's to the Evangelical Magazine in reply to Mr. Fuller's was of course rejected. It was Mr. Vidler's wish, and he made it known to Mr. Fuller, to be informed when the controversy was closed, as he intended to publish together all the letters in a separate work: whilst, however, he was awaiting Mr. Fuller's determination, that gentleman's letters, which were strictly speaking the property of the editor of the Universalist's Magazine, were given to the public in a pamphlet, unaccompanied by Mr. Vidler's.

[It was the design of the writer to conclude the Memoir in this Number, but he has found it impossible to do so, without injustice to the subject. Another paper will include all that remains to be said in this compressed Biography. It will take up the third period of Mr. Vidler's religious history; from about the time of his becoming an Unitarian to his death.]

ORIGINAL LETTERS.

*Letter I. from Dr. Doddridge to Rev.
Mr. Toms.*

Northampton, Feb. 2, 1750-51.

MY DEAR AND WORTHY BROTHER
AND FRIEND,

YOUR letter received in a chamber of illness, has revived my heart and awakened my joy and my thankfulness. Blessed be you of the Lord, and blessed be your counsel; and may he in whose cause you have exerted a zeal so truly Christian, not only accept it, as he undoubtedly will, but anticipate the reward that awaits you above, by giving you now to see the happy success of your scheme. I remember my faults this day. I have read and heard a great deal of the sufferings of our Protestant brethren in France. I have conversed with those who saw their assemblies dissolved and their temples ruined, their dead bodies torn out of the graves and given to the fowls of the air. I have read the letters of their pastors and those of their martyrs, and the incomparable discourses of Superville and Saurin, which so pathetically represent their sufferings, and one of the last was before me when your letter came; and yet alas! I have in a great measure forgotten the afflictions of Joseph; and now and then a transient prayer for them, the telling of their sad sorrows (with a few tears) which I have often done to my pupils, children and friends, has been all the fruit of my compassion; while you—but I will say no more of that, by the grace of God you are what you are, and I hope his grace will be more abundant to you to preserve this thing upon the imagination of the thoughts of your heart and to guide your counsel with regard to it. And to me I trust your letter will not be entirely in vain: it has in some measure awakened my compassion and my prayers, and you will find me ready to act in my little sphere to promote the good end you propose. I have considered of the matter seriously, and I have looked up to God for direction in it, and the result is this.

I cannot take upon myself the conduct of this general design. My want of leisure for it, especially in this pre-

sent crisis when I am so hurried with preparing my Family Expositor for the press, is something: but it is more that I am but one minister in the country, and think it would be great presumption to suppose that my brethren in London and elsewhere should act under my direction. The plan that has offered itself to me is this. That you should go to London as soon as you conveniently can, and consult with some of the principal ministers of all denominations, particularly Mr. Barker, Dr. Guyse, Mr. Stennet and Mr. Burroughs. You see I take in General as well as Particular Baptists, and though I mention these four, whom I look upon as men of distinguished wisdom and piety, I mean not to exclude any others. You may if you think it will be of any avail communicate to them what I now write, and you may know of them whether they in general approve of the design and will be ready to join their counsel and efforts for bringing it into execution. If they do approve it and will authorize me to do it, I will then apply to some of the principal ministers of Edinburgh, and to the Earl of Leven and Commissioner of the General Assembly, acquainting them with what is working in our hearts, and desiring they would attempt to procure a motion in the Assembly for a day of fasting and prayer on their account to be ordered throughout Scotland: and if timely notice be given of it, I think the influence of those gentlemen mentioned above, in concurrence with several leading men in the country, to whom with this foundation we may reasonably apply, will certainly make it as general a thing as we can reasonably suppose any thing of this sort among the Protestant Dissenters can be; and our concurrence with our brethren of the Scotch establishment, for whom as an establishment those of our own have something of a regard, will make the thing less exceptionable. And on this foundation it may also be extended to Ireland and our plantations in America. If God spares my life I will preach, and if it be thought proper will publish a discourse,

which, in consequence of my intimate correspondence with some of the Walloon ministers in Holland, I can easily have translated into French, as several of my writings already are, (and especially one which was never yet published in English, relating to the state of the church in Holland, which if I may guess by the many thousands dispersed through the whole country was remarkably blessed in a very peculiar crisis), perhaps God may send this sermon into France, and it may be introductory to some greater and better attempt: but this last part of the scheme I would choose at present to conceal, the rest communicate as you judge proper, and please to favour me with the result as soon as you can, that I may write to Scotland without delay, and set the machine in motion. In the mean time let us lift up our hearts daily to God for its success and let him do as seems good in his sight. I may in consequence of this in some future letter lay before you another scheme of great importance, as I apprehend, for the service of religion in the propagation of the gospel of our blessed Redeemer, which lies much on my heart, to which I think the Providence of God seems to be opening a way by some remarkable occurrences of extraordinary circumstances. In the mean time let me recommend to your reading the Life and Journal of Mr. David Brainard, if you know where to get it at large. Quick's Synodicon I have. The Icones I shall be very glad to see when you can conveniently spare them: but I think whatever views we may secretly have with regard to their publication, it will be proper to reserve them in our own breasts till the first grand part of our scheme is brought into full execution, which may prepare way for the other. I have but one thing to add, which is, that whereas I have hitherto only thought of you as a most worthy brother whom I have sincerely joined with others in the general prayers I have been offering for persons of your character, I have now (touched to the heart by your excellent letter) inserted your name in a list of a few select friends, whom I esteem especially as the excellent of the earth, and whom I remember before God in seasons of solemn intercession. Let me con-

clude with presenting you both with our united salutations and intreating you thus to remember,

Rev. and Dear Sir,

Your affectionate brother and faithful humble servant, &c.

P. DODDRIDGE.

P. S. If the books when you have done with them could be sent to Tarry's Northampton Waggon, from the White Horse, in St. John's Street, London, they will probably come very safe. Excuse my using the hand of a young and inexperienced amanuensis to transcribe this long letter from the short hand copy which I wrote the morning after your's came to hand.

Letter II. from Dr. Chandler to Rev. Mr. Toms.

London, Dec. 12, 1745.

REV. AND DEAR SIR,

I RECEIVED your's of the 16th past, and am entirely of your mind that some short accounts of the tyranny and cruelty and enormous exactions of the Church of Rome, on a sheet of paper to be hung up in houses, would be exceeding useful, in the present conjuncture, and might be of standing benefit. I am determined to attempt something of this nature. But as the thing is difficult, because it must be short, and yet solid, I am not sure that I shall succeed. If I can please myself I will let you know. The five articles you mention shall, if I can, be all brought in. By the persuasion of some friends here, I have published a small twopenny thing, called Great Britain's Memorial against Popery and the Pretender, proving from the canon law that the principles of Popery are perfidious and bloody, and the practice of Papists hath been answerable to their principles. Some thousands have been bought up and given away here. I wish it were got farther into the country, and hope it might have some tendency to prevent the spread of that wicked and impious superstition.

As to what you propose of a small piece, in opposition to the errors of Popery, only from Scripture proofs, I think it would be very seasonable. But care must be taken rightly to represent Popery, and to produce such texts of Scripture as are striking and plain, and don't need much expli-

tion. But what is the great calamity of our times, is the universal degeneracy amongst all ranks, and especially the corruption of our nobility and magistracy and clergy, from which sources vice and wickedness flow down throughout all other conditions of men. And unless God in his good Providence put some stop to this evil, or find out some cure for this cause of our misery, we shall grow more and more fit for Popery, for the deceptions, impieties, the ruin and damnation that attend it. I have been apprehensive that our present calamities will grow to a yet farther height, and that a very severe scourge will now or soon come upon these unhappy nations, that God's floor may be more thoroughly purged, and the land may have some rest from the iniquities of those who dwell therein. May God prepare us for his pleasure, and hide us under the shadow of his wing till the indignation be overpast, or bring us by the storm if it reaches us, to that peaceful world of righteousness that remains for his people. I pray God succeed and reward all your cares for his glory, and the salvation of souls.

I am, Dear Sir,

With very great esteem,
Your affectionate friend and brother,
SAMUEL CHANDLER.

Letter III. from Rev. D. Wilkins to Rev. Mr. Toms.

[This was occasioned by Mr. Toms's circulation of a printed paper which we subjoin. The Rector's letter is a curious proof of the height of ecclesiastical claims at the time when it was written. ED.]

Hadleigh, March 13, 1744-5.

SIR,

NOT having had either the favour of seeing you at my house, or of meeting you any where in my parish, I take this opportunity of acquainting you, that I very much disapprove your distributing printed papers in so public a manner among my parishioners without my leave first had and obtained. As I am not only Rector of this parish, but also the Archbishop's commissary in this jurisdiction, so this public way of handing papers about would not be allowable even to a clergyman of the Church of England, if there was another church

in this parish, without my consent and approbation: much less to any other that dissents from the Church. Besides, your promiscuous way of treating our parishioners all alike, might seem to intimate that I and Mr. Gardon are neglectful or remiss in our duty of informing our people in the way of keeping Christmas, the reasons of keeping a public fast, and the rules of the conduct of a Christian; that they must in all this be instructed or reminded by you.

I cannot nor will I ever by any means hinder you from making your good intentions (for good and highly commendable they are) known to your congregation, even by such circular papers; only I desire that whatever is for the future distributed, though with so pious and useful a design, in a public promiscuous way, may not be done without my knowledge or concurrence.

If your affairs will permit, shall be glad at your leisure to see you and my good friend, Mr. Glanfield, at my house,

Who am, Sir,

Your very humble servant,
D. WILKINS.

Directions for the Religious Observation of Christmas Holy Days.

1. Keep in mind, through all the season, whose birth it is you are to rejoice at; and often devoutly repeat the *Angels' Song* at his nativity.

2. Meditate on the *amazing love* of God the Father and the Son shewn in Christ's incarnation; and observe well that the design of it was *to destroy sin and wickedness*.

3. Improve the opportunities which offer for *religious worship*, and imitate also the *trader's example*: compute your past *gains and losses* in religion, and examine whether you have laid up any *treasure in heaven* this year, or are any thing richer towards God.

4. Remember, through the holy days, that nothing can be *more opposite* to the end of *Christ's coming* into the world, and the commands of his gospel, than mispending and abusing precious time, and giving into *gaming* and to *excesses*, which lead to *drunkenness, gluttony, &c.*

5. Be careful therefore lest your temper and practice should highly *offend him*, and *disgrace his religion* at

the very season you pretend to honour the holy Jesus, and to have special zeal for his cause.

6. Wisely choose your *associates*, and shun the company of *irreligious* and *intemperate* men and their *entertainments*: or where this cannot be done, *draw a comparison* between their *words* and *actions* and your *Saviour's*, which may well inflame your love of *him*, and fix your *abhorrence* of their principles and practices.

7. Forget not that *charity* to the poor, or the smallest good office (if

you are able to do no more) to the necessitous, especially if *religious*, will now and always be very pleasing to the *Redeemer*, if it proceeds from a principle of *faith, love and obedience*.

8. Think seriously, that however you may rejoice for *Christ's* birth, if you are not born again of the *spirit*, and thereby turned from your sins unto God, and interested in the *death* and *mediation* of *Jesus*; his second coming will be most dreadful to you, and issue in your condemnation to eternal punishment.

EXTRACTS FROM NEW PUBLICATIONS.

[A singular work has just appeared, entitled "*Armata, a Fragment*," a thin 8vo. volume, published by *Murray, Albemarle Street*, which is attributed to the pen of LORD ERSKINE. The internal evidence of the author is decisive: his vigorous genius is imprinted on every line.

The work is properly speaking a *Romançe*, but is at the same time too true a picture of the modern history and present state of England, for which "*Armata*" may be considered by the reader as another name.

Our extracts will be sufficiently intelligible without further preface, or note and comment. Ed.]

Mr. Fox.

MY confidence in this opinion is the more unshaken from the recollection that I held it at the very time, in common with a man whom to have known as I did would have repaid all the toils and perils you have undergone.—I look upon you, indeed, as a benighted traveller, to have been cast upon our shores after this great light was set.—Never was a being gifted with an understanding so perfect, nor aided by a perception which suffered nothing to escape from its dominion.—He was never known to omit any thing which in the slightest degree could affect the matter to be considered, nor to confound things at all distinguishable, however apparently the same; and his conclusions were always so luminous and convincing, that you might as firmly depend upon them as when substances in nature lie before you in the palpable forms assigned to them from the founda-

tion of the world.—Such were his qualifications for the office of a statesman: and his profound knowledge, always under the guidance of the sublime simplicity of his heart, softening without unnerving the giant strength of his intellect, gave a character to his eloquence which I shall not attempt to describe, knowing nothing by which it may be compared.

Mr. Pitt.

The astonishing events which are soon to close my narrative, could not, upon any human calculation, (*at least in my opinion*,) have happened as they did, without the commanding talents of an extraordinary young man, who yet might not have flourished at so early an age, but from being the son of another man who had justly acquired a great reputation in our country by superior eloquence, always exerted in the cause of freedom; nor could his descendant, eloquent as he was, have risen to so premature an eminence but by treading in his father's steps, pleading the cause of public reformation, which *at that time* was highly popular, and of which he too took the lead from his very earliest youth: neither could even this illustrious course have produced the events which followed, but on the contrary might have averted them, if he had not turned short round on a sudden and not only renounced his former opinions, but sounded the alarm when others persevered in the sentiments they had imbibed from his own lips.—But history is a libel when it departs in any thing from the truth.—It must be admitted that the influence

of the Capetian revolution had given an inflamed and dangerous character to the proceedings of many who had mixed themselves with this cause, demanding the most prompt vigilance of our government, and the firmest execution of the laws; but perhaps no man existing was therefore so well qualified as himself to have changed those turbulent excesses, and turned them, upon his own principles, into a safer course; a duty which, without assorting himself *unfitly*, he had the happiest opportunity of fulfilling, through an association of his own equals in rank and eminence, who were then discountenancing by their influence and example every departure from sound opinions and declarations recently published by himself in his own name, and widely circulated amongst the people: yet the birth of this very association, (as far at least as times coincide,) was made the signal of universal alarm, and a proclamation by his authority almost instantly followed, which being the obvious forerunner of war, put wholly out of the question that politic and humane consideration for the suffering people of Capetia, which I shall die in the opinion of having been at the period before related the interest and the duty of the whole civilized world.

I take no delight in these observations.—Posthumous reputation is often held too lightly.—We consider that the dead can gain nothing by our applauses, nor suffer from our censures: but supposing a man whilst living to have stood alone like a rock in the ocean, without children or kindred to represent him, I should still remember that this life was but a portion of an immortal existence, and fame being the highest inheritance, I should feel like a felon if I robbed him of what I believed to be his own.—I knew, then, this great minister in his youth, and foresaw his future destination.—His understanding was vigorous and comprehensive—his reasoning clear and energetic—his eloquence powerful and commanding—and as he was supported throughout his eventful career by immense numbers of disinterested and independent men, it would be unjust not to believe that he was himself disinterested and independent.—His memory after death received this tribute from many illustrious persons who had differed from him in opinion, and it is

not only held by his friends and adherents in affectionate remembrance but in reverence as the saviour of his country.—Having from a sense of justice recorded this *last* testimony of an exalted reputation, I hold it to be a solemn duty to question and deny it, being convinced that if we *revere*, or even *abide* by the system which characterized his administration as having *formerly* saved his country, we shall not save it now.

Mr. Burke.

When the war with Hesperia was approaching, a warning voice, as it were out of Heaven itself, from its wisdom and eloquence, though drowned by the clamours of ignorance and folly in the outset, yet in the end alarmed the people into a sense of the ruin they were rushing on; but, alas! this very voice, which had breathed so happily the gentle accents of peace, was now heard louder than the trumpet of war, to collect our world to battle; spreading throughout the land an universal panic, until the public councils complained of sedition, but the *forum of the complaint* only inflamed it.—Instead of leaving it to the sovereign, in the ordinary course of law, to bring the suspected to trial, the evidence was collected by the great public councils; was exalted into treason of the highest order, and published by their command.—It was no doubt within their jurisdiction, and was their highest duty to protect the state; to proclaim a conspiracy if they believed it existed, and to direct prosecutions against the offenders; but it was repugnant to the very elements of the Armatian constitution, to involve individuals in the accusations, and to circulate amongst the people the accusing testimonies stamped with their supreme authority, when inferior tribunals were afterwards to judge them.—In any other nation the consequences to the accused must have been FATAL: but there is a talisman in Armata which, whilst it is preserved inviolate, will make her immortal,—HER COURTS OF JUSTICE SPOKE ALOUD TO HER PARLIAMENT:—THUS FAR SHALT THOU GO, AND NO FARTHER.

In returning to, or rather beginning an account of this extraordinary composition, whose author was only in metaphor brought before you, your surprize at its warlike stimulus will be

increased, because I could have subscribed almost to the whole of it except in its REMOTEST APPLICATION.

He set out by truly and perhaps seasonably observing, 'that men were not the insects of a summer, but beings of a superior order, the heirs of immortality—that they should therefore look up with pious reverence, and downwards with anxious care to their posterity—that when they had accomplished a structure sufficient to maintain social order, much more to govern a great and enlightened people, it was more convenient to repair it when time had defaced it, and to improve it if originally defective, than to tumble it down in a moment to its foundations—that society was not a gang of miscreants, plundering and murdering one another, reviling all the institutions ordained to lead us in the paths of happiness and virtue, but a pyramid of human beings, rising in majestic order and harmonious in all its parts—that it was fit religion should consecrate such a structure—that her ministers should therefore be held in high respect, and should not be supported on the alms of those whom it was their duty to correct—that government should also preserve an attitude of dignity and wisdom, composed of high magistrates, invested with corresponding authorities and supported by revenues to secure obedience and independence—that a people, above all, for whose happiness this system was fashioned and supported, should in their morals and manners be assimilated; that they should not be buried like dogs, as if they were to sleep for ever, but be remembered by monumental inscriptions, recording the achievements of those who had lived before them and reminding the living that their histories would be read by those who were to follow them—that societies, however wisely constructed, were subject nevertheless to be shaken by the follies and wickedness of mankind, and that in those awful conjunctures the utmost fortitude became necessary to those who were to ride in such storms, yet tempered with a spirit of gentleness and mercy, shrinking back when called upon to strike, though justice and even necessity might demand the blow.'—He summed up all by a most eloquent reprobation of an unprincipled regicide, declaring in language which I hope will always be remembered, that the immolation of

the unhappy prince whom fate had set upon this volcanic pinnacle, and who without any crimes of his own, must, in the harshest construction, have been the victim of the crimes of others, was base and inhuman; and in its wanton aggravation by indignity and insult, embittered by the foul murder of his queen and their helpless infants, cast a dismal shade over the moral world, suffering, as it were, an eclipse by the interposition of some infernal spirit between the Divine Creator and the beings who must perish but in his light.—Believe me, I feel for the hallowed shade of departed genius, and have endeavoured not to degrade, though it is beyond my power to do justice to such a distinguished composition; but you have no doubt been looking in vain all this while, and through all this eloquence, for any possible incitement to war, though intended by himself and others to justify and provoke it.—If the work had been undertaken to illustrate the principles and duties of civil society in the *pure abstract*, it would have been as just as it was beautiful; but as a picture of Capetia, *before* her revolution, it was unfounded almost throughout, and in all that *followed* it was only an exquisite and in many parts a sublime exposure of the unhappy state to which she had been reduced by the desertion of Armata from her post: and how the rushing into battle with this delirious people was either to reform them or to secure ourselves, it is past my comprehension even to imagine.

Buonaparté.

No victory in human annals ever produced results so sudden and extraordinary.—The adversary, whose ambition and whose boast had been our destruction—who had built a thousand vessels to convey his armies to our shores—and who was then erecting a column, *even within our view*, to be crowned with his colossal statue pointing at us with his finger for his own, now fled when no one was pursuing, and gave himself up as a prisoner to the commander of a single ship.

Such a fate of so wonderful a being affords a convincing proof that our *apparent* destinies may generally be referred to ourselves.—In the earliest and most flourishing periods of his astonishing career, he was (*in my opinion*) more sinned against than

signing; and even when he was pushing on his legions to the most distant territories, I was for a while in spirit on his side, because I thought there was a conspiracy of governments against him inconsistent with the principles of our own.—Some have thought he was so weak as not to see that there was no security for his own sovereignty whilst the sovereigns combined against him had an unlimited power over the persons and resources of their subjects; but my belief is that he foresaw this danger though he upheld their governments, because he feared a worse in their subversion.—He had seated himself upon an imperial throne with a mock and servile representation, and trembled at the influence of free constitutions.—*This was the rock on which he split.*—If by politic and moral conventions when the sword was in his hand to enforce them, instead of by a system of oppression and subversion, he had balanced in their own states the princes who opposed him, giving an interest to their people to support him, he might have surrounded himself with grateful and independent nations, to have guarded and almost adored him; but he left them insulted, pillaged, degraded, and in the hands of their uncontrolled and justly incensed kings, who of course made use of them to destroy him.—They were no longer mercenary, reluctant armies, but nations embodied against their oppressors.

From the moment I marked this base and senseless policy I foresaw his ruin, because he was now opposing the progression of a world which, in spite of all obstacles, will advance, because God has ordained it.

It is a grand and useful example, when the ends of men who abuse mighty trusts are thus signally disastrous.—We see distinctly the Divine Providence superintending and judging us, and when I visited Capetia whilst Armata was passing through her provinces in triumph, the evidence of it was decisive.—This mighty man, who had shaken the earth, collected all its spoils, and overwhelmed its dominions, was not to be seen or heard of even in his own capital, amidst the trophies of his universal conquests.

I was moved by this just description, and said to Morven, that it

reminded me of a passage in our Sacred Scriptures most divinely eloquent, and which, since the days of the Psalmist, had never been so strikingly illustrated:—

'I myself have seen the ungodly in great power, and flourishing like a green bay-tree.—I passed by, and lo, he was gone.—I sought him, but his place was no where to be found.'

So prosperous a conclusion of a war so protracted and ruinous, was a fair and a national occasion of triumph to its authors and supporters; but giving them all just credit for honest intentions, and for their vigorous exertions, it is the office of impartial history to condemn them.—*They themselves created the mighty antagonist.*—Their mistaken counsels rendered his subjugation indispensable, and his dominion so powerful, that it could not be overthrown without almost the ruin of their country.—Allowing them, even, *for argument's sake*, all the pre-eminence over their opponents they contend for, what would there be in the comparison to boast of? because supposing the storm to have been inevitable, and in the end to have been skilfully weathered by them, which of two pilots would you prefer?—him who, though he saw it gathering, sailed out in the midst of it, and though laden with money only escaped *by throwing overboard the cargo*, or the other who, seeing the tempest also, would have remained in the harbour till it was overblown?

Agriculture.

To continue this momentous subject, be assured that the very being of your country, *above all at this moment*, depends upon your making *your own soil* support your most extended population, and that to consider population as an evil, is to be wiser than God, who, in your earth as in mine, commanded man to increase and multiply, and who, I am persuaded, throughout all creation, has ordained that nothing should go backward or stand still.

If there were no other proof of the pre-eminence of agriculture, let it be remembered that it is the greatest source of labour, and in a proportion little understood, because it not only comprehends the direct and immediate labour upon and in its bowels, but the labours also of various arts and manufactures, whose raw materials it produces.—LABOUR, indeed, is the salt of

the earth, the preserver and nourisher of all things—the curse that man should eat his bread by the sweat of his brow, was mercifully repealed in the very moment it was pronounced, and was changed even into a blessing.—Labour gave him bread, and a comfort along with it, that nothing like labour can bestow. If the earth produced spontaneously, it might be a paradise for angels, but no habitation for beings formed like ourselves; without labour, what could support or adorn the whole fabric of society?—It would vanish like an enchantment.

The curse of DEATH was also revoked not only by the promise of immortal life hereafter, but to deliver man at the very moment from the barrenness of the earth that was cursed.—Without death, he might have toiled and sweated, but the ground would have yielded nothing; death therefore was ordained to revolve with life in a mysterious and fructifying circle.—The corruption of all created things returning into the bosom of nature, brings them back again to reward the industry of man. Every animal that dies, all vegetables, and they too have lives also, every substance which dissolves and becomes offensive, every heterogeneous mixture, which upon the surface would stagnate and become malignant, brought back by human wisdom into their allotted stations, become the future parents of a renovated world.

Can we suppose then that God has performed those stupendous miracles for nothing? When our Scripture tells us that man was formed from the dust of the earth, it should not be taken in a sense perhaps *too literal*—to the Almighty matter was not necessary to his creation, though his frame was to be *material*—it may mean that he could live only by the earth, and was to return to it after death.

South America.

Another momentous subject, still more, if possible, demands your attention, and with that I shall conclude.—One of the first sentences you uttered to me, after snatching me from the grave, made an impression upon me which I shall carry there hereafter. You said that this highly-favoured island had been the chosen instrument of Divine dispensation, and that if she deserted or slumbered upon her post, she would be relieved and punished.—

Beware that this penal moment is not at hand.—Why do you now permit despotism and fanaticism to palsy the freedom of the rising world, when your duty and your interest are struggling for precedence to crush them at a blow?—If that vast continent were governed according to the humane maxims of civilized nations, you would have no right to wrest the sceptre out of hands however unworthy to wield it; but since you have been placed for so many ages in the high post of honour for the advancement of human happiness, you ought to suffer no other nation to run on before you in the rescue of suffering millions from famine, dungeons, and the sword.—Recollect your eulogium upon the triumphs of chemistry and mechanics:—apply them to the mines and other productions of those vast regions; not as robbers or task-masters, but in the liberal spirit of commerce with their people, by which you might resuscitate your own country whilst you were breathing new life into theirs.

The noble minded Morven seemed much pleased and affected, and spoke as follows, but in a voice so subdued as if he almost wished not to be heard:

There are difficulties in the way of what you propose so warmly.—The project your honest zeal has suggested might kindle a new war throughout our whole world, which might, in the end, be destructive of the happiness and freedom you justly hold so sacred.—There are many desirable objects of policy that are not within our immediate reach, and which we must wait Heaven's own time to see accomplished; but the principle should be consecrated, and the occasion closely watched for its earliest application.

Not a moment, I answered, should ever be lost in any thing we have to do, when we are sure we are in the right; there is no time but the *present* for the performance of a practicable moral duty; ENGLAND, in such a case, would set at nought all the nations of the old world if the new one invoked her assistance. Such a great work could not be begun prematurely.—If the sun stood still of old in the camp of the Israelites, it would now rush to the west with increased velocity and lustre, to shine on the British standard, if it stood planted even for a moment in the night.

England.

I have now finished all I have to observe upon the condition of your sublime country.—Looking at it with the eager curiosity of a stranger, bred in one which has long been the admiration of its own world, and not wishing to see her in any thing surpassed, yet I am obliged in justice to say, that I consider Annata in no respect behind her, except in the state of your finances.—I have not, indeed, been able to trace the smallest defect in any of your institutions, nor in the condition of any of your concerns, that does not manifestly come home to your revenue, which corrupts your government whilst it depresses your people.

Your energies are still happily undiminished, your industry is unabated,

your courage unsubdued, your morals uncorrupted; but you have the same sacrifices *for a season at least*, to submit to, as an individual may have to make, though with the highest qualifications, if his expences have gone beyond his estate; and unless you know how to guard with skill and firmness this *heel of the Achilles*, the result must be fatal.

Remember always the noble eminence you stand on, and that NO OTHER NATION IS QUALIFIED TO TAKE YOUR PLACE. In the name of God, then, let this awful but animating consideration inspire you—Be firm in your resolves—Be patient under temporary privations—Be obedient to your government, and preserve your greatness by the wisdom which made you great.

MISCELLANEOUS COMMUNICATIONS.

Mr. Belsham's Animadversions on Dr. Magee.

[Concluded from p. 86.]

VI. **T**HE sixth and last of the learned dignitary's charges, and which he seems to have selected as the *ne plus ultra* of Unitarian faithlessness and impiety, and in the prosecution of which he appears to have put forth all his strength and to have exhausted all his venom, is founded upon Heb. xii. 25, 26, the first clause of which stands thus in the Common Version and in Archbishop Newcome: "See that ye refuse not HIM who speaketh;" for which the Improved Version has substituted, "See that ye refuse not God who speaketh," printing the supplied word God in italics, to intimate that it is not found in the original.

The learned dignitary takes upon himself to be wonderfully angry at the presumption and impiety of the Editors in supplying the ellipsis with the word God. But let the Dean speak for himself in his own mild and edifying language.

"Griesbach and Newcome," says he, p. 671, "are the two great standards to which the Editors profess to adhere: yet here they depart from both, and arbitrarily introduce the word God, which is not only not to be found in either, but which is not even pretended to have place in any one of the Manuscripts, Versions, or Fathers known to be in existence: so

that here there is a direct fabrication of the word God, and a gross imposition on the reader. To say that the word has been introduced, because the Unitarians conceive God to be intended as the speaker, is merely to say that the comment of the lowest and most illiterate order of Socinians shall be taken as forming a part of the original of the New Testament. This transcends Popery itself. The Council of Trent only decreed that the Comment imposed by the Church of Rome should be received as giving the meaning of Scripture: but the Council of Essex Street ordains that the Comment imposed by the Church *which denies Christ*, shall be received as part of the Scripture itself. That the word is *printed in italics*, is but a poor evasion. The common and uninformed reader, the unlearned man of 'sound understanding,' whom they select as the proper arbiter of their criticisms, but little attends to, and is for the most part ignorant of this distinction."* Pre-

* In the Introduction to the *Calm Inquiry*, p. 5, it is stated that the question concerning the person of Christ "is an inquiry into a plain matter of fact, which is to be determined like any other fact by its specific evidence—the evidence of plain unequivocal testimony, for judging of which no other qualifications are requisite than a *sound understanding and an honest mind*."

This assertion has given great offence to

suming, no doubt, upon this ignorance, and expecting to escape detection, though the Editors have printed the word in italics, the Dean has cited it in roman capitals, thus making it appear to those who do know and attend to the distinction as part of the text.

The Very Reverend dignitary proceeds:—"Let it for a moment be supposed that the Received Version, instead of reading '*him who speaketh*,' had substituted '*Christ in his divine nature*' for the word '*him*,' would the Unitarians conceive that King James's translators had dealt fairly with the public? Would they not, on the contrary, clamour loudly against this as a dishonest attempt to impose the Trinitarian comments as the text of Scripture? Would there be any end to the outcry which would be raised against interested priests?" &c. &c.

"The fact is they *plainly saw* that the text as it stands must unavoidably lead the mind to Christ as the speaker. They *saw more*: they *saw* that it not only introduces Christ as the speaker now, but as the speaker before, both in giving the law and in uttering oracles through the prophets. They *saw in truth*, that not only the præ-existence but the divinity of Christ was obviously deducible from this passage, and with the wisdom belonging to their generation they have made the requisite alteration in the text. They have been compelled not only to *invent* a new translation for the text, but also to *invent* a new text for the translation. Examples abound of a nature similar to that which has been just adduced, and many of a quality yet more insidious and dishonest."

And now, what have these daring innovators, these seers of strange sights, the Editors of the Improved Version, to offer in favour of this novel, most *insidious* and most *dishonest* corruption of the sacred text? a corruption which finds no parallel but in their own corrupt writings? a forgery and a fraud

those gentlemen who think that a man cannot be a judge of the truth of doctrines which lie at the foundation of the Christian faith, unless he is a profound Greek scholar. This is the cause of the many sarcastic allusions to these expressions in some late writers. Bishop Burgess is particularly sore upon this subject; and Dr. Magee, his humble friend, thinks that he ought to be very sore too.

which far transcends all example in ancient and in modern times, which exceeds Popery itself, and which, as the Dean emphatically assures us, cannot be matched in the performances of his own holy brotherhood, viz. supplying the ellipsis in the text by the word *GOD* printed in italics?

In truth these unfortunate Editors have but very little to say for themselves; and that little can only afford satisfaction to men of "sound understandings and honest hearts:" so that they entertain very faint hopes of giving content to the Dean and his very learned friends. The truth, however, must come out: and here it is.

In the twentieth chapter of the Book of Exodus, at the first verse, it is thus written: "*GOD* SPAKE ALL THESE WORDS TO THE CHILDREN OF ISRAEL."

The Editors, therefore, of the Improved Version did not conceive that they committed an unpardonable offence when they supplied the ellipsis with the word *GOD*, whose voice it was which then shook the earth. And I am confident that when the venerable Dean produces equal authority for his proposed amendment, "*Christ in his divine nature*," they will most readily and thankfully receive it into their text. And if the Church of Rome herself can establish her doctrine upon similar ground, I may vouch for it that the *Christ-denying* Church of Essex Street will admit that doctrine as an article of faith.

But the matter must not rest here. The Dean of Cork has produced this passage, this very clause, "See that ye refuse not *God* who speaketh," as a "specimen of important, unacknowledged departure from Newcome's Version, not to be accounted for from mere accident." He has marked the variation in capitals to attract notice: he has printed the word *GOD* in roman characters, not as the Editors of the Improved Version have done in italics, so that those of his readers *who understand distinctions* are naturally led to believe that the Editors have forged the text, an offence of which indeed the Dean distinctly accuses them, and by not acknowledging it, have made the Archbishop responsible for it. It is impossible for the reader of the charge alleged by the Dean against the Editors, p. 481 of his last volume, to form any other conclusion.

Now, Mr. Dean, permit me with all humility to ask two or three plain questions. Did not you know at the very time when you exhibited this charge against the Editors of the Improved Version, in a form which necessarily led to this and to no other conclusion, that every word of this conclusion, the inevitable conclusion from your own statement, was erroneous and unfounded? Did you not know, though poor illiterate Unitarians might be ignorant of it, that the word God, which you have printed in roman characters, was by them printed in italics, for the express purpose of shewing that this word was not in the original, but that it was introduced by them to supply the ellipsis? and knowing this, was it quite "honest" and "fair" in you to print the word God in roman letters, and then to accuse the Editors of inventing the text? Did you not know that the Editors far from charging their alteration upon the Primate, had distinctly set down in their notes the reading both of the original and the Primate? And though it did not exactly suit your purpose to make the acknowledgment at the beginning of your book, where you brought your charge, where all your readers would have seen it, by which the Editors would have been saved from all suspicion of foul play, have you not yourself, Mr. Dean, towards the close of your work, p. 694, two hundred pages after the allegation of the charge, and where you might reasonably presume that nobody would look for it, slipped in as it were by stealth, this remarkable concession: "It must indeed be admitted that with respect to the clause hitherto considered, the Editors are not chargeable on this head: for in their note they confess that both in the Greek and Newcome the reading is, "See that ye refuse not him who speaketh." And this concession comes after having charged them directly, peremptorily and without any modification whatever, p. 482, with having in this, equally with other clauses, deliberately and *unacknowledgedly* rejected the Primate's rendering. How, learned Sir, do you contrive to reconcile these apparent contradictions? How is it that men are to blame, and to be censured as false, dishonest and dishonourable, for doing that which you acknowledge they never did? For once, Mr.

Dean, deign to have a little consideration for that small proportion of your readers who are men of "sound understandings and honest hearts," whom in the lofty consciousness of your own vast superiority of learning, you commonly treat with such inflexible disdain. Condescend so far to their mean capacities as to explain that apparent inconsistency in your conduct which in their foolish way of thinking is deserving of epithets which I do not choose to express. Recollect, Mr. Dean, the language which you would yourself have used to the Editors of the Improved Version, had it been possible for them to have acted a similar part, and save us the trouble of the application.*

* It would be advisable for the Very Reverend dignitary to be a little more correct in his assertions, not indeed for the sake of the *God-denying, Christ-denying* Unitarians, who being without the pale of civilized warfare, may lawfully be attacked with any weapons fair or foul; nor yet for the sake of his *own* character, concerning which the Dean appears to entertain a most magnanimous indifference, but for the sake of his friends, who by implicit reliance upon his unqualified assertions are sometimes brought into a very awkward dilemma. It is not long since the worthy Bishop St. David's was made the instrument of retailing a most unfounded and abominable calumny against the author of this note, viz. that, Mr. Belsham says, the "clergy are paid to discountenance and repress the truth." And when the charge was denied, and the Bishop was challenged to produce his authority, his Lordship confesses that he had not seen Mr. Belsham's book: but, says his Lordship, "I quoted the words from an authority which *I was sure I could safely trust.*" This infallible authority was that of Dr. Magee, who had indeed printed a sentence of similar import, with inverted commas, as if it had been (which it was not) a quotation from my Review of Mr. Wilberforce's Treatise. And though the pious prelate, when convinced that he had trusted to a broken reed, and had unwittingly propagated a calumny, than which, to use his own words, "a more false and atrocious never was uttered," takes much laudable pains to prove that the assertion at most was but half a fib, because with a few verbal alterations, what I did not say might be made to resemble what I did say, yet to speak to the truth, his Lordship was by no means successful in his attempt. And notwithstanding all the

The remaining clauses in the text under consideration, Heb. xii. 25, contain some variations from the Primate's rendering, the acknowledgment of which has been omitted by the Editors of the Improved Version, upon which neglect, however, the learned Dean has not judged it necessary to expatiate: probably because he did not find it easy to magnify the error into an offence of high importance.

The clause immediately following that which has been already so minutely investigated, stands thus in the Primate's Version: "For if those escaped not who refused him that uttered the ORACLES OF GOD on earth,"—for which the Improved Version reads, "WHEN HE uttered ORACLES on earth." This variation, which is of some importance, is not noticed by the Editors.

It is remarkable that in this clause the Primate has introduced the word *God* without any authority from the original: for the word *ἡγοῦντο* by no means necessarily implies divine inspiration. It is also observa-

ingenuity and learning which the worthy prelate has exhausted upon the subject in the Gentleman's Magazine for August, 1815, the assertion first found in Dr. Magee's learned work, and afterwards repeated with a little additional colouring by the pious Bishop of St. David's, is an untruth as palpable and unfounded as ever issued from the school of Loyola. As it now stands, it is indeed the joint production of the Bishop and the Dean: and neither of these venerable dignitaries is responsible for the whole of it. But to what degree this division of labour between two holy men may reduce the responsibility of each, is a question the solution of which must be left to that renowned casuist, the Abbot of Quedlinberg.

The passage in the Review of Mr. Wilberforce's Treatise, referred to by Dr. Magee, and the words of which he professed to quote, thereby misleading good Bishop Burgess, and which I am confident that neither the Bishop nor the Dean can possibly regard as a libel upon the established clergy, is thus expressed: "Men who are engaged to defend an established system, are from that very circumstance engaged to discourage inquiry and to oppose truth, unless, which is not often the case, truth should happen to be the established doctrine." Review of Mr. W. p. 129.

ble that the Primate has printed the word *God* in roman, not in italic letters: so that in his translation it appears as an original, not as a supplementary word. The Editors of the Improved Version regarding this as rather too great a liberty to be taken with the text, have in their Version left out the word *God*. Let us suppose now that the case had been reversed, that the Primate in the first clause had supplied the word *God*, and had printed it in italics, but had omitted in the second: also that the Editors of the Improved Version had omitted the word *God* in the first clause, and had introduced it in roman letters in the second: in what a different channel would the Dean's criticisms and invectives have run. What a hue and cry would have been raised against these ungodly Editors for wilfully and unacknowledgedly corrupting the sacred text; and how unmercifully would they have been loaded with all the vituperative epithets in the Dean's copious vocabulary. How strenuously would it have been maintained that the word *God* was rightly supplied by the Primate in the first clause. And how highly would his fairness and candour have been applauded in distinguishing the word by italics, that every reader might see that it was a supplementary expression and not to be found in the original text. With what keenness of censure would this open and manly conduct of the Primate in the first clause have been contrasted with the artful and fraudulent management of the Editors of the Improved Version in the second. What rummaging would there have been of Lexicons, what poring over of voluminous indexes, by the patient Dean and by his numerous and learned allies, in order to accumulate quotation upon quotation, and criticism upon criticism, so as to fill twenty or thirty pages with ancient and modern lore, to prove what nobody ever doubted that the word *ἡγοῦντο* does not necessarily signify to utter an oracle of God, and therefore that these daring innovators had no right to have introduced that word at all! In what a lofty tone of indignant and impassioned eloquence would the pious dignitary have exposed the fraud, the falsehood, the presumptuous impiety of these audacious

Editors in printing the word GOD in roman characters. They *saw*, would he have said, that the word God was wanting in the original. They *saw* more. They *saw* that by printing it in roman letters, their readers would be made to believe that the word God was a part of the original text, and thus the comment of the lowest and most illiterate of the Socinians shall be taken as forming a part of the original of the New Testament. This transcends Popery itself. This wilful corruption of the sacred text can only proceed from the Christ-denying apostates of Essex Street, whose missionaries preach up unbelief as essential to salvation. Where will you find any thing to compare with this in King James's translators? This is forging Scripture with a witness. It is not only inventing a translation for the text but a text for the translation.

Such no doubt would have been the strain of the learned Dean's indignant invective, had the translation of the Primate been that of the Editors, and the translation of the Editors that of the Primate. But as Primates can seldom, if ever, do wrong, so it should seem that these unfortunate Editors can never do right.

In the last clause of the text, the Primate's Version reads, "Much MORE we shall NOT escape, if we reject him WHO WAS from heaven."—For which the Improved Version reads, "much LESS shall we escape if we reject him SPEAKING from heaven."

This variation should have been acknowledged in the notes, especially, as by supplying the ellipsis differently, a considerable diversity is created in the sense. The original is, "him from heaven." The Primate by supplying the words, "who was," supposes a reference to Christ. The Improved Version supplying the word "speaking," and the Public Version, "him who speaketh," refer the action to God, who formerly spoke on earth when he delivered the law to Moses: but who under the new dispensation speaks from heaven by the gifts and powers of the holy spirit.

I shall now briefly recapitulate the facts produced by the Dean as far as they are substantiated by evidence, that the reader may judge how far they support the charge of fraud,

of falsehood and of faithlessness, so vehemently urged by the Dean against the Editors of the Improved Version.

1. Luke i. 35. For, "THE SON of God," as it stands in Newcome, the Editors of the Improved Version have without acknowledgment substituted, "A Son of God."

2. John i. 12. For, "POWER TO BECOME children of God," the Editors have substituted, "AUTHORITY TO BE, &c."

3. John iii. 13. For, "the Son of man who WAS in heaven," the Editors adhere to the Public Version [who IS in heaven] including the word in brackets, without proper authority and without any acknowledgment.

4. Rom. ix. 5. Newcome reads, "of whom AS CONCERNING THE FLESH Christ came:" for which, and without acknowledgment the Improved Version substitutes, "of whom, BY NATURAL DESCENT, &c."

5. 2 Cor. viii. 9. Newcome reads with the Public Version, "that THOUGH he was rich yet for your sakes he BECAME poor:" for which, and without any notice of the variation, the Improved Version substitutes, "that WHILE he was rich he LIVED IN POVERTY."

6. Heb. xii. 25, 26. Newcome reads, "If those escaped not who refused him THAT uttered THE ORACLES OF GOD on earth," for which the Improved Version substitutes, "WHEN he uttered ORACLES on earth."—Newcome reads, "much MORE we shall NOT escape." The Improved Version substitutes, "much LESS shall we escape."—Newcome reads, "if we reject him WHO WAS from heaven:" the Improved Version substitutes, "if we reject him SPEAKING from heaven."

Such is the prodigious birth of which this labouring mountain after all its mighty and portentous throes has been at last delivered. The Editors of the Improved Version profess wherever they deviate from the Primate's text, to mark the variation in their notes and to insert the Primate's words. This promise they have, generally speaking, fulfilled. But whatever care they might take, they could not flatter themselves that they were exempted from oversights, or that in every instance they should escape from error. Out of many

hundreds of texts, six instances of unacknowledged variation have, by the sagacity and industry of the Dean of Cork, been brought to light: and these of comparatively little importance. And yet, upon these six cases, the Very Reverend dignitary has founded a grave and solemn charge of fraud and falsehood and faithlessness against the Editors of the Improved Version, and this charge he has prosecuted with unparalleled vehemence and malignity through an octavo volume of several hundred pages closely printed, and dressed out with no small display of critical erudition. It is hard to believe that the Dean himself can be serious in alleging charges so grave, upon a foundation so frivolous. But whether he is serious or not in alleging them, it is impossible that any individual in the united kingdom, man, woman or child, who possesses an atom of common sense, can be serious in giving credit to them, or can hesitate to treat them with the most sovereign and superlative contempt.

It is true that the Very Reverend accuser is pleased to allege, p. 481, that he has selected "but very few specimens out of the number that might be adduced:" and p. 693, that "examples abound of a quality yet more insidious and dishonest."

The Editors are duly sensible of their obligation to the Dean of Cork, for his great lenity and forbearance, that *half his strength he put not forth, but checked his thunder in mid volley*. They disdain however to avail themselves of his condescension. Out of the many hundreds of variations which occur in the Improved Version, it is possible that through inadvertence, surely not wholly unpardonable, many other omissions may have taken place, almost as important as those selected by the Dean. But they defy him, with his utmost industry, stimulated by his utmost malice, to produce a single passage to which the charges of "insidious and dishonest" can be justly applied. They know the Dean of Cork too well, to give implicit credit to his professions of forbearance. And they entertain no doubt, that if by any means he could have discovered a single text in the Improved Version, which by the art and venom of his criticism could have been distorted to a signification more

offensive to his readers, and more disreputable to the Editors, than any which he has already produced, he would have seized it with eagerness, and would have presented it to his admirers as the *bonne bouche* of his savoury repast.

It may then be fairly concluded, that the six passages which have been selected from the Improved Version, are the most vulnerable which the industry and sagacity of the learned dignitary could discover. And surely it is no mean attestation to the attention and fidelity of the Editors of that work, that their most active, persevering and inveterate opponent, after having sat down to the investigation, for the express purpose of exposing the work and its Editors to the indignation and contempt of all good men, should be able to find no better foundation for his gross and unqualified charges of falsehood, dishonesty, and dishonourable violation of their word and promise, than what is contained in these six passages. This indirect and involuntary testimony to the character of the Editors, extorted so unwillingly from an enemy, and from such an enemy, cannot but be peculiarly gratifying to them, and must eminently contribute to raise the character of the work in the estimation of the public, which, after having already exhausted three large impressions, is now bidding welcome to a fourth, which has just issued from the press.

The professed design of the Dean of Cork in his late publication, is to load with infamy the Editors of the Improved Version, as having wilfully and fraudulently broken their engagement with the public. But as the venerable dignitary is not remarkable for adhering closely to his subject, he has occasionally diverged from his main design, in order to combat the rendering or the comments of the Improved Version. But though the Very Reverend ecclesiastic has made a marvellous display of minute criticism, and of lexicographical learning; though he has laid down his dictums with the tone of a pedagogue armed with the dreaded instrument of castigation for the trembling elves who should dispute his high authority; and though where argument fails, its place is abundantly supplied with the most vulgar and contumelious railing; the learned gentleman will have the goodness to excuse

the Editors both from adopting his amendments and retorting his calumnies. As to the former, they have too moderate an opinion of the Dean's qualifications as a Scripture critic, to be greatly influenced by his dictatorial decisions: with regard to the latter, they have too much respect to the dignity of their own character to imitate so disreputable an example. The interpretations which the Editors of the Improved Version have adopted, are in general supported by authorities of such high and established reputation in sacred literature, that they can have little to fear from the attacks of critics of such a scale as the learned dignitary. On one side we see the names of Faustus Socinus, of Slichtingius, of Crellius, of Wolzogenius, of Grotius, of Le Clerc, of Newton, of Locke, of Dr. Samuel Clarke, of Emlyn, of Sykes, of Law, of Jebb, of Tyrwhit, of Lindsey, of Wakefield, of Priestley, of Cappe, of Disney, and many other names which are an honour to learning and to human nature; and on the other side we have—the Very Reverend Dr. William Magee, Dean of Cork.

Before I conclude, it may not be amiss to remark, that the absolute nullity of the most material of the charges exhibited against the Editors of the Improved Version, acknowledged as such even by the accuser himself; the absurd and laboured exaggeration of those that remain, which give a cast of ridicule to the whole indictment; and the palpable self-contradictions which have been detected in the course of the preceding remarks, plainly shew either that the Dean of Cork's intellectual perceptions upon theological questions are so uncommonly dim, or that his controversial morality is of so very lax a kind, as may justly induce a man of "a sound understanding and an honest heart," to pause before he gives entire credence to his unqualified assertions and his virulent declamation: and upon the whole to "believe what he shall prove, rather than what he shall say."

The worthy dignitary as he approaches the conclusion of his labours, takes occasion to regret that his evil destiny should have imposed upon him so wearisome a task. "In truth," says this pains-taking writer, p. 689, "it is scarcely possible for any person who has not submitted to the odious labour

of examining for himself, *an odious labour I can truly aver it to be*, to form an adequate idea of the mode in which the sacred word has been abused and falsified by the Unitarians," &c. &c. The Dean is right. Nothing can be more odious than the labour of compiling such a publication as that of Dr. Magee, excepting the still more wearisome task of reading it. Nothing surely can be more disgusting to an enlightened and liberal mind than to toil through a work so chaotic, so mis-shapen, so indigested: so wholly deficient in precision, in elegance, in perspicuity, in urbanity, in liberality of spirit, in comprehension of views, in every quality which is requisite to constitute excellence in composition: so full of vanity, of pedantry, of peddling criticism, of unprovoked abuse, of unproved accusation, of foul and malignant calumny. The composition of such a work must have been a drudgery to which few would have submitted but the Dean of Cork. Nor is it to be believed that even Dr. Magee himself could have endured the labour and the shame of so disgraceful an undertaking, had he not been supported, like many good men before him, by "RESPECT UNTO THE RECOMPENCE OF REWARD."

T. BELSHAM.

Essex House, Mar. 1, 1817.

P. S. It is worthy of observation that the Improved Version of the New Testament, upon which and upon its Editors so much unsparing abuse and unfounded calumny have been lavished by Dean Magee and others, does not from beginning to end contain an expression of asperity or disrespect against any individual, or body of Christians, on account of difference of opinion in theological doctrine. The Editors calmly and plainly express their own sense of the disputed passages; they assign their reasons, and commonly allege their authorities, leaving the reader to form his own judgment; and refraining from all unbecoming censure of others who interpret the Scriptures differently. Whether this temperate style of writing or the acrimonious invective of their adversaries best indicates a good cause, a sincere love of truth, and the genuine influence of Christian principles and a Christian spirit in their inquiries after it, may be left to the judgment of the serious reader.

The unprovoked personal abuse of

so humble an individual as myself, with which the Dean is pleased to load his pages, is altogether unworthy of notice. It is however somewhat surprising that the Very Reverend dignitary does not seem to be aware that extravagant exaggeration defeats its own purpose. The Dean of Cork does not leave me a particle of learning, a particle of science, a particle of biblical knowledge, nor even a particle of common sense or common honesty. With such an opinion of me, it is surprising that he could condescend to waste so much of his valuable time in writing down my publications. Be that as it may, it is a satisfaction to know that every body is not of the same way of thinking with the Dean of Cork. This will appear from the following extract of a letter from a person who is as much superior to the Dean in rank and station, as he is in sound learning, in urbanity of manners, and in every estimable quality of the mind and of the heart. After animadverting with some degree of animation upon certain passages in my writings which had unfortunately incurred his disapprobation, his Lordship adds, "I certainly have risen from an impartial study of the Scriptures with a conviction on one essential point entirely contrary to your own. But I never on that account entertained the least unfriendly feeling towards you, or the less highly esteemed your talents, your learning, or your sincerity."

T. B.

The New Morality.

MR. MALTHUS, in his book on the principle of Population (a work worthy of the greatest attention), seems to think that it is the first duty of the poor not to marry, and traces all vice and misery to this source. This may be called a new morality, to shew which I shall take the liberty to state the doctrine in this respect of the Old and New Testament. I begin with the Old Testament. It is most evident from the whole tenor of the Mosaic institution, and all the previous history he has given, that no discouragements then were thrown in the way of marriage. An increase of the people appears to have been an object of desire to this great legislator, and to be married was then certainly no reproach to

the Jew: nay, it appears that it was rather a reproach not to have children. Polygamy was certainly permitted, and provision was made in the law that the eldest son of the less beloved wife should not be deprived of his inheritance by the son of the more beloved wife. Such were the views of this divine legislator on this subject: but the Christian dispensation clearly points another way. Polygamy is there utterly exploded: a virtuous celibacy is preferred to the married state, both by Jesus Christ, as his discourses are recorded in the Gospels, St. Paul in all his writings, and St. John's Revelation. Marriage is permitted only to avoid fornication, and celibacy recommended to those who are able to support it in a course of virtuous abstinence. So that although marriage be permitted to those to whom it is necessary, it seems to be considered as a state of less perfection in a Christian than a state of celibacy; and accordingly in all the early Christian churches, the virtuous single persons were held in the highest estimation.

But yet riches are never assigned as a reason for the permission of marriage amongst Christians, nor poverty as a reason for not contracting marriage. It is permitted amongst Christians in all conditions in life, to avoid immorality, and is so permitted for this cause only.

Mr. Malthus's scheme is to prohibit the poor from contracting marriage, and their marrying according to his scheme is the greatest immorality. Here is no allowance made for difference of constitution, or, as the Scriptures express it, of each one having his own gift of God. This is what I call the new morality. He says the two great evils of human life are promiscuous commerce and large families, which all may avoid if they please. This is going farther than the apostle of the Gentiles, who does not consider that all may live without marriage if they please. Now if this great apostle be right in his view of human nature, and if Mr. Malthus be right in stating the marriage of a poor man and woman to be a great immorality, Mr. Malthus's system wants one essential member to make it complete and practical—death is certainly to be chosen rather than vice and misery. Now this system of morals would be complete if it allowed

of suicide; for as man is forced into existence, and his constitution not of his own forming, it seems reasonable that if his circumstances are insupportable except through vice and misery, he should be permitted to abandon a miserable existence to avoid vice and misery. If Mr. Malthus throws aside revelation, which is clearly not with him, either in its directions, in its motives, or in its doctrine concerning the constitution of man, and appeals to the law of nature alone, as nature has kindly put it in his power for man to get rid of his present existence, why should she be supposed to prohibit from man the use of this power, in a cause so honourable as that of avoiding vice and misery? Again:—suppose Mr. Malthus's principle a principle of action, and without this it is nothing, it would evidently preclude every labourer from marriage, according to the price of labour, and the wages given in every state of Europe. Where is the labourer to be found whose wages are equal to the rearing of a large family without poverty, or what he calls vice and misery? Besides, such are the vicissitudes of this uncertain life, that a man who may suppose himself now to be in circumstances to marry, may soon see his circumstances change and his family be involved in misery. Mr. Malthus's book shews human life with the most dreadful aspect; but then if the picture be true, it is in vain to shut our eyes, for truth, however dreadful, must force itself upon us. The first impression that it makes is, that human life is a dreadful curse, and that the constitutions and circumstances of mankind are such, that the greatest evil is to be born.

"Thracian parents at his birth,
Mourn their babe with many a tear,
But with undissembled mirth
Place him breathless on his bier."

Is this, then, our lot, and is this the Providence which rules the world: with what spirit was it then said "Increase and multiply and replenish the earth?"

Perhaps some of your Correspondents will be pleased to point out a brighter aspect of things, and may be able to discover some way of evading the conclusions of Mr. Malthus.

HOMO.

SIR,

February 24, 1817.

THE papers are continually informing us that the English gentlemen at Rome are particularly assiduous in paying their attentions to his pretended Holiness, to whom they are admitted in all due form, and from whom they receive every mark of distinction which he can confer upon them. This is a new feature in our history, and shews that the ardour of Protestantism is not a little diminished amongst us. I am for one exceedingly sorry for it, and should be rather pleased to hear that our countrymen viewed "the throne of the beast" with the spirit of their ancestors. It might have been some excuse for these gentlemen, if any disposition had appeared in this restored court to correct the superstition of ancient days, and to abolish the mummeries with which in that corrupted capital religion is disgraced. But nothing of this kind has appeared. Superstition is presented in all its ancient mockeries, and the *Diario Romano* now upon my table presents a list of the same follies, the same absurdities, the same blasphemous expressions, that though suspended for a few years, are now re-established in all their hideous forms.

The *Diario Romano*, or Account of the Rites to be performed every Day in different Churches, Chapels and Streets in Rome, for the Year 1816, is contained in forty-eight pages, closely printed, with numerous abbreviations, which would make above double that number of an octavo volume among us in common use. The first seven pages give us rites performed at different places during the whole year. As for example: *In S. Anna alle 4 Fontane si espone il Venerabile ogni mattina e si da la Benedizione la sera.* "At St. Anne's the venerable is exposed every morning, and the benediction is given in the evening." By *il venerabile* is meant the wafer god, or pretended holy presence, the wafer having been by their legerdemain trick called transubstantiation, transformed into the real body of Christ, whom they in common with the great body of Protestants believe to be God. Before this pretended god the deluded votaries bend their knees with the same devotion that the Protestants offer up their prayers to the two gods which they call God the Son and God the Holy Ghost.

In various churches mentioned *alle ore 23, fa suonare la campana a pregare per quelli che stanno in agonia*, i. e. at a certain hour the bell is tolled for prayer for all those who are at that time at the point of death. At other churches named *si fa particular' orazione per quelli che stanno in peccato mortale*: certain prayers are uttered for those who are in mortal sin. At another church is a rite in honour of the sacred heart of Jesus. At another every day is a pious exercise for the three hours of agony of Jesus Christ, *e la sera in memoria di Maria SS. desolata*, and at night in memory of the distress of the most holy Mary. At another, after certain rites in honour of this most holy personage, a relation is given of a miracle performed by her image. Several churches are kept open all night, during which the wafer is exposed. After an enumeration of these particulars, come the rites observed in each month; and from a few extracts, the tenour of the whole will be perceived.

On the 6th of January is the feast instituted for returning thanks to God for having called to the faith, in the persons of SS. Magi, the most holy Magi, the first fruits of the Gentiles. Thus Cornelius is deprived of the honour which we are accustomed to attribute to him. On this day also the wafer is blessed, which is given afterwards for the whole year to the infirm. On the 22d, the miraculous head of St. Anastasius is exposed. On the 28th, the apparition of St. Agnes, virgin and martyr, at her church in the Piazza Navona. On the 9th of February is exposed the head of St. Apollonia, virgin and martyr. On the 13th, a rite for the manifestation of the miraculous image of the very blessed virgin St. Catharine. On the 28th, at the Pope's chapel, is the benediction and distribution of the sacred ashes: and at St. Mary's in Cosmedin, many sacred relics are exposed. On the 1st of March is exposed in various churches the most holy wood of the cross. On the 16th, is the feast of St. Philip Neri, in memory of the miracle by which the saint restored to life Paul Massimi. On the 21st, the feast of St. Benedict, at his church in Pescin, in Transted, where is his paternal house, in which he used to worship an image of Mary the Virgin, which is still preserved. 22. Very many sacred relics are ex-

posed on the great altar at St. Lorenzo's. 24. Exposition of sacred relics and indulgence plenary with the freeing of a soul from purgatory. April 5. Exposition of the relics of St. Vincentio Ferrair, and at several churches his image is worshipped. 7. *Il Sommo Pontefice*, i. e. the Pope, or head bridge maker, gives the benediction and distributes palms. 13. Solemn baptism of Jews and Turks, and the sacred heads of the apostles are shown. 14. Solemn mass by the Pope at St. Peter's, after which is shown *il volto santo*, the holy countenance. (Our Protestant gentlemen probably assisted at this rite, and will tell us what this *volto santo* is.) May 3. Invention of the holy cross, whose holy wood is exposed. Relics carried about in every direction. 13. Dedication of the famous temple of the Pantheon, consecrated by St. Boniface IV. dedicated to the martyrs, and afterwards by Gregory IV. to all the saints, with plenary indulgence. 23. The image of the most holy crucifix is exposed in memory of the miracle on this day, in the year 1519, by which it was preserved unhurt, with the lamp burning under it, during the conflagration of the church. 24. A new feast in this year, for the first time ordained and established for Rome and the ecclesiastical state, by our reigning *Sommo Pontefice*, Pius VII. in honour of the great virgin mother of God, under the title of *auxilium Christianorum*, in memory of and perpetual gratitude for his happy return to his holy Roman see, five years after his most doleful transportation. At St. Nicolas di Lorenese, is worshipped the image of Mary the Virgin, under the title, Mother by divine grace—Aid of Christians. June 1. Benediction of baptismal fonts. 13. Most solemn feast of the most august sacrament, called *corpus Domini*, when *il venerabile* is attended in procession by the Pope. 16. Stand exposed the heads of the Apostles St. Peter and St. Paul. Miraculous image of the most blessed Virgin worshipped at several churches. July 9. Feast of the patronage of the most blessed Virgin, in memory of the miracle of that most holy Virgin, in many sacred images, by rolling in a prodigious manner their eyes towards the supplicants, in sign of affection towards them. August 1. *Si beve l'acqua fatta scaturire miracolos-*

amente dai santissimi apostoli per battezzare molti Cristiani. 8. The miraculous head of St. Ciriacus is exposed. 16. Rites in honour of the most holy heart of Mary. 30. Prayers before the holy image of St. Rosa, brought from Lima. September 10. At several churches, *si benedice il pane prima della messa cant. che si cons. nolle Cate contre le temp e spiriti mal.* 21. Rites in honour of the sacred marks and miraculous blood of St. Francis, and of the immaculate conception of the most holy Virgin. October 18. At St. Peter's stand exposed his head, and at St. Mary the Greater one of his arms. The images of the Virgin Mary, painted by St. Luke, are uncovered. November 1. Feast of All Saints. Image of the eternal feast celebrated by the saints in heaven. 29. In the church of St. Nicholas begins the devout exercise of the recital of forty Ave Marias and of forty benedictions, in honour of the holy accouchement of the Virgin Mary. 30. At St. Peter's, exposition of his head. December 1. After mass sung by a patriarch at the Pope's chapel, *il Sommo Pontefice* carries in procession *il venerabile*. 14. One of the arms of St. Spiridion is exposed. 21. The table exposed at which Jesus Christ made his last supper. 29. A tooth of St. Zophimus, preserver from the pains of the gout, is exposed.

I am well tired in going through the numerous recital of heads, legs, arms and bodies exposed — processions of crosses and wafer gods — worshipping of various images, with which the Diab is filled. It is curious, however, to see the mixture of Heathen and Popish names, though on examination the rise of the two religions will be found to differ but little. But one thing is to be found in this little volume to shame some Protestant churches which affect to establish an uniformity in worship, and to bring all to the same monotony in their services. On certain days the service is performed at Rome according to the rites of the Greek and the Armenian churches; the Romish church thus manifesting to the world that it does not nor ever did pretend to establish an uniformity of worship. This absurdity was reserved for Protestants, for whom I can wish only that they would be more attentive to the spirit of our holy religion, and to that letter which

they derive from the ignorance and prejudices of their ancestors.

It is evident that there can be no want of employment for our Protestant gentlemen: every day presents to them some concert, some farce, or some procession; and we are much afraid that these mummeries in exciting their disgust, give them an aversion to all religion. A base guinea does not alter the value of the good one, but it makes us careful not to be deceived. So the sight of these mockeries ought to have the effect to make us value more the simplicity of the gospel.

CHRISTIANUS.

SIR, February 25th, 1817.

I FOUND very lately in a volume of Miscellaneous Tracts a Latin Version of the *Essay on Criticism*, with the following title:

"Tentamen de Re Critica. Anglicè prius celeberrimo Alexandro Pope, Latinè nunc emittente Ushero Gahagan. Londini, 1747."

On the blank page before the beginning of this *Tentamen*, is written the following extract from the Gentleman's Magazine.

"Monday, Feb. 20, 1749, were executed at Tyburn, Usher Gahagan, Terence Connor, and J. Mapham, for filing gold money. Gahagan and Connor were Papists of considerable families in Ireland. The former was a very good Latin scholar, and editor of Brindley's edition of the Classics. He translated Mr. Pope's *Essay on Criticism* into Latin verse, and, after his confinement, the Temple of Fame, and the Messiah, which he dedicated to the Duke of Newcastle, in hopes to obtain a pardon. He also wrote verses in English to Prince George and Mr. Adams, the Recorder.

"In a poem addressed to Gahagan, are the following verses—

"Who without rapture can thy numbers read?
Who hear thy fate, and sorrow not succeed?
Who not condole thee betwixt fear and hope—
Who not admire thee thus translating Pope?
Translating Pope in never-dying lays,
Bereft of books, of liberty and ease;
Translating Pope, beneath severest doom,
In numbers worthy old Augustan Rome;
Whose ablest sons might glory in thy strains,
Though sung in massy, dire, incumb'ring chains!

G. M. 1749, XIX. 90."

Some of your readers may be amused by comparing the following short passages from the version of this misguided and unfortunate scholar, with the original.

On Poetical Reputation.

"Primus ades tu, qui meritis se præstet
amicum,
Laus ea nulla venit, quæ laudes postvenit
omnes.
Metrorum nimis est duratio curta *recentum*,
Maturæque suò vigeant pro tempore, par
est;
Aurea, vix aliàs reditura, recesserat ætas
Quà labor ingenii *Pylios* sibi vindicet
annos.
Posthuma Vita, diu jam *Fama* vigescere
nescit,
*Lustra*que vix hominum numerat bisseña
senectus."

On Erasmus and the Age of Leo.

"Tandem at *Erasmus* (non aequè non
jureque læsum
Nomen id eximium, *Cleri* decus ille pu-
dorque)
Fluctibus inculti furialibus obstitit ævi,
Vandalosque pios istos depulsit arenâ.
"Quælibet, instabant sed ut aurea
regna *Leonis*.*
Musa reviviscit, lauros renovata caducas:
Antiquus Romæ Genius super incubat urbis
Rûdera, decussòque levat jam pulvere
frontem;
Mox Sculptura redit, *Soror ars* redit
omnis; in almas
Sara salire putes formas, spirareque
Rupes;
Uberiore melò surgentia *Fana* sonabant,
Pingebat Raphael, modulis et *Vida* ca-
nebat;
Nescie Vida mori, *Criticæ* cui tempora
dignè
Conserpunt *Hederæ*, *Laurusque* poetica
circum;
Læta tuum jactet nomen sine fine *Cremona*,
Mantua ut ipsa locò, jam per te proxima
fand."

I know that the life of a scholar is no more sacred than the life of a man who never felt the excitement of genius or was favoured with the light of learning; and from the former might be justly expected a more rigid abstinence from crime. I know too that an offender against the laws which preserve mutual confidence in society, must, for example, be punished, and not slightly. But what can we think of criminal laws, which, for filing gold money, as if he had committed the

foulest murder, could send to the executioner a man who might have lived to benefit and adorn that society whose order he had violated, perhaps under the power of a strong temptation?

IGNOTUS.

SIR, *Edinburgh, Feb. 14, 1817.*

OBSERVING in your Number for December last, a letter from a "Constant Reader" relative to the fund lately instituted for building an Unitarian chapel in this city, I beg leave to request your attention and that of your readers to some further observations on the subject, resulting from the perusal of the letter in question.

It is to be observed, then, that the operations of this fund are not expected nor intended to be immediate; the great exertions which the society find it necessary to make, in order to provide as liberally for their future minister as their circumstances will allow, and to defray the necessary expences of public worship, entirely preclude the possibility of this at present. We are strongly persuaded, therefore, that the most certain means of procuring to ourselves a decent house of public worship, is by the constant operation of such a fund as this. And we feel confident that however small the annual or occasional contributions may be, they must ultimately effect the purpose intended, if not diverted from their proper channel; to guard against which is the chief duty of those who have taken the management of them.

On submitting the plan, therefore, which appeared in your Repository for October last, to the society here, at a meeting held for that purpose, the projectors were anxious to impress strongly on the minds of the society what their object was in the establishment of such a fund; that it was not expected nor even wished, that any one would direct any part of his resources towards this purpose, however he might approve of the object which the promoters of it had in view, unless he could do so without encroaching in the smallest degree on his contribution towards the support of public worship, which must always be regarded as the primary object: the intention of the projectors being not so much to do a great deal as to

* Leo X. Papa.

convert into an accumulating fund such small resources as are within their reach.

The proposal met with the unanimous approbation of the meeting, and a set of rules for the regulation of the fund were established, a committee formed for the proper management and subscriptions opened. The contributions, though confined to a very few persons, have, considering the difficulties the society has to contend with, exceeded our most sanguine expectations. The subscribers have put down their names for a gross sum payable by five annual instalments, the first instalment of which was paid down at the above meeting, and is lodged in a bank at interest. The necessity for a new place of worship is very generally apparent, and the desire of contributing to it very universal among all who feel it at all within their power. Should an opportunity occur of purchasing a more commodious chapel, there is little doubt but that the whole of the gross contribution, as well as additional sums from those who have not yet subscribed, would be very soon collected, if by assistance from our friends in England, as well as in other parts of Scotland, there should appear the smallest probability of succeeding.

A part of the sum necessary for effecting a purchase, or for building, would be sufficient, as the society could afford to pay interest for, and consequently to borrow between four and five hundred pounds, until the whole debt shall be paid off by means of the fund now instituted.

If the above considerations shall induce any of our friends to lend their aid to such humble endeavours, the society here will feel themselves under the most lasting obligations. To a "Constant Reader," I and my fellow members feel much indebted for his good wishes and the friendly interest which he seems to take in the success of our plan.

A MEMBER OF THE COMMITTEE
OF MANAGEMENT.

P. S. Subscriptions will be received as formerly mentioned by the Rev. T. Southwood Smith, M. D. Yeovil; the Rev. J. Evans, Pullin's Row, Islington; and the Rev. R. Aspland, Hack-

ney Road, London; to whom the committee desire to express their obligations for the troublesome task they have so kindly undertaken.

R. L.'s Observations on Mr. Fox's Reply, on the Argument from Scripture for Universal Restoration.

SIR,

I THANK your Correspondent, Mr. Fox, for the friendly and candid manner in which he has replied [p. 33], to my former observations, on his interpretation of Scriptures adduced to prove that *the final happiness of all men is predicted* in the New Testament. By free discussion in such a spirit, the truth is likely to be elicited. He has justly remarked that "our debate lies within a very narrow compass." I have already admitted that reasoning from the known benevolence of the Deity, from general declarations of Scripture of his universal compassion to the human race, and from what we frequently see of the effect of sufferings in this life, it seems highly probable that the discipline of the wicked in a future state may be temporary and preparatory to a restoration to the favour of God. But that this latter event is expressly *predicted in Scripture* I must still continue to doubt, and therefore beg your indulgence for a few more observations on this subject. It is not impossible but there may be reasons originating in the present imperfect condition of human beings, sufficient to justify the wisdom of the Supreme Parent, in involving the final state of those who die unreformed, in awful uncertainty. To such as make not the truths of revelation matter of serious investigation, and its precepts their practical guide, those terrible denunciations may be wise and benevolent, which nevertheless seem to cut off from them all hope of future happiness. It may not be unjust to remit, either in whole or part, that punishment which it would be just to inflict: but an unconditional promise to do so, would act in an opposite direction to that of many most serious cautions in the Scriptures. Perhaps this may account for the strong unqualified language in which the founders of Christianity are supposed by the Orthodox to have taught the impossible

doctrine of the *extreme and everlasting torments of the wicked*.

Is it not therefore conceivable that the future restoration and happiness of all men, may appear to the humble, virtuous and enlightened inquirer, an expectation worthy of the Divine character, and not inconsistent with the Scripture; whilst yet the Bible no where absolutely predicts that event? I have thrown out these hints to relieve the difficulty Mr. F. suggests in saying,—“It would be strange indeed that on so important a subject reason should speak plainly and revelation be profoundly silent.”

I now proceed to a re-examination of the texts, on which I ventured the remarks that occasioned Mr. Fox's reply.

Matt. xxv. 46. “These shall go away into everlasting punishment.” I am referred to Simpson's Essays (Vol. I. p. 56). But he does not satisfy me that *κολασις* signifies “not punishment in general but corrective punishment.” This is the first place out of only two where this noun occurs in the New Testament; and Simpson admits that “we cannot argue from it here.”

The second instance of its occurrence is 1 John iv. 18, and I think is very unfavourable to his interpretation. “Fear hath *κολασις* torment,” i. e. trouble or anguish, for the term is as indefinite as to time or intention as any word can be. It does not therefore always mean *corrective punishment*, and consequently may have a different signification in *Matt. xxv. 46.* If so it is not a prediction of a “reforming process:” and it certainly appears to me much more like a terrible threatening of indefinite punishment. I remember a person many years since, who had a singular mode of interpreting Scripture, when he came to this passage—“these shall go away into everlasting punishment,” exclaimed, “Here is a blessed promise!” I do not liken my respected friend F. to this wrong-headed fanatic; but it is worth consideration what views some persons are likely to have of the Scriptures, when they hear the same text represented by one as a terrible threatening—by a second as a prediction of happiness—and by a third as a blessed promise!!

Rom. viii. 19—23. On another careful examination of this passage, I am led to conclude that the Apostle is speaking of the resurrection of the dead universally, as a truth of Christianity, according with the general hopes and indistinct apprehensions of all men, even the Heathens, concerning a future life. And inasmuch as death is an universal evil brought upon men not for the particular sins of each individual, and their state in the grave may well be called “the bondage of corruption;” therefore their resurrection to life again will be a *glorious deliverance*, such a deliverance as even those who are now the sons of God by faith in Christ Jesus look forward to with earnest expectation and desire, as leading them to the highest felicity.

Yet be it remembered, that our Lord has affirmed that some will rise at that day “unto condemnation.” John v. 29. I fully admit that if the wicked are to be raised to *everlasting torments* in the orthodox sense, their resurrection would be the most awful curse that Divine vengeance could inflict. The Apostle predicts that all mankind will be raised at the last day, but not that all will be raised to immediate happiness; which indeed he could not do without contradicting his Master. Yet the resurrection of all men is spoken of in this passage, and in *Rom. v. 12—21*, which I had omitted to notice in my former paper, as a blessing and the gift of Divine grace. If it be *inferred* from hence that the wicked will be subsequently reformed and finally happy, as Mr. F. does, I am so far from opposing the inference, that I think it a delightful theory and a very probable expectation. But that it is predicted I do not perceive. There is an obscurity in the last quoted passage, arising from the alternate use of the words *many* and *all*, which yet do not seem quite synonymous, that deserves the attention of the Scriptural critic.

1 Cor. xv. 24. I was not aware when my last paper was written that any stress would be laid upon the rendering, of *εἰτα* *afterwards*, in preference to the common translation *then*. It is not very safe to rest any doctrine upon mere verbal criticism. The word *afterwards* does not necess-

sarily imply a distant period, as our daily usage of it shews. The termination of the Christian dispensation, must of course be *after* the judgment, because that solemn event belongs to it, and constitutes the great manifestation of the glory of Christ, before all men, as the reward that was set before him. But I suspect it is a mistake that the Apostle designed to allege in ver. 25, a *reason* for the end not immediately following the judgment. For the enemies to which he alludes do not seem to be "death, sin and misery," in the sense intended by Mr. F.: but "all rule, authority and power," ver. 24. So that no power or authority will at that period be exercised over men, but by Christ Jesus; and this authority he will then surrender into the hands of the Father. I suppose it will not be disputed that the rulers of this world (see 1 Cor. ii. 1.) were in the Apostle's days universally acting in opposition to Christ and his cause; and many different forms of *power and authority* among men, even under the profession of Christianity, have been ever since in real though not avowed hostility to the spiritual nature and benevolent tendency of his religion. As little can it be doubted that all such "rule, authority and power," will be ultimately "put down." It has been the opinion of many sober commentators that Christ will reign personally upon earth, for a long period after the suppression of all Anti-christian power and authority. If I mistake not, Dr. Priestley was of this class. I only suggest this, to shew that there are other ways of interpreting these predictions, than that which Mr. F. thinks so certain and obvious. With respect to the phrase "that God may be all in all," it seems to me to import that when Christ shall have fulfilled all the purposes of his being raised up as the great teacher, ruler and judge of mankind; then the sole supremacy and unrivalled glory of the true God will be universally and completely established. After which, whatever may take place as to the future condition of his intelligent creatures, will result from his immediate operation, in a way quite different from his present government of the world by mysterious dispensations of Providence or partial revelations of his will.

Before I quit this passage, I would just suggest in answer to the question with which Mr. F. concludes his paragraph upon it, that in the Book of Revelation, which I suppose we both appeal to as authentic, "the second death" is never spoken of as destroyed or put under Christ's feet. In Rev. xxi. 8. 27, and xxii. 15, after the most glowing descriptions of the felicity of the righteous, there are still assertions that some are excluded therefrom; yet it has been said before, ch. xxi. 3, 4, that "GOD HIMSELF shall be with them, and be their God: and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away."

The next passage referred to by my friend is Phil. ii. 10, 11, and I do not feel it necessary to add any thing to my former observations on it, excepting a single passage in proof, that some may be compelled to give glory to God, by acknowledging Christ to be Lord, in a very different state of mind from that of the sincere Christian, in owning his authority now before men, as intended Rom. x. 9. I refer to Rev. i. 7, "Behold he cometh with clouds and *every eye* shall see him, and they also which pierced him: and all kindreds of the earth shall *wail* because of him." The passage therefore in the Philippians may be considered as a prediction of the universal subjugation of mankind to Christ, without admitting the doctrine of universal restoration.

Matt. xxviii. 18. "*All power is given, &c.*" This passage I had forgotten in my former paper. And now I do not see any evidence to prove the correctness of Mr. Fox's interpretation of it. I think the whole sense of the text is nearly as follows—"All spiritual authority over men, is now invested in me; therefore go and convert all the nations to my doctrine, &c. &c." But this has nothing to do with the final happiness of all men.

Rev. v. 13. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I say, &c." Mr. F. says, "if *this homage* be not strictly universal, language is unmeaning and useless."

Doubtless the terms are as universal as could be selected, implying not only the whole human race, but the inferior animals, the beast that prowls the desert, and the fish that cleave the sea. It is also well known that in other parts of the Scripture, even the trees are said to clap their hands, and the mountains and hills to rejoice. But I am sure Mr. F. will never contend for the truth of the literal sense of these passages; and I trust he will also see that such highly wrought figures are not the strongest foundation on which to build any important doctrine of Christianity. Comparing the prophetic language of Scriptures together, it appears doubtful to me whether any thing more be intended in the vision, Rev. v. than the very rapid and extensive spread of the Christian doctrine in the world.

I have no doubt, Sir, but some of your readers will think me a very cold, and perhaps a captious critic: indeed I must confess myself a little inclined to scepticism on points which to many of my friends appear bright as if written with a sun beam. However I do not wish to discourage the animating hope, that hereafter our Almighty and benevolent Creator may qualify even the worst of our race for heights of enjoyment which they certainly are not capable of when they depart out of this life. I think it is more reasonable to conclude thus, than to expect that myriads will be consigned to unlimited and everlasting tortures for the transgressions of a day, or that they will be utterly blotted out of existence. But I do not see any express prediction of this in the Bible. Before I lay down my pen, will you permit me, Mr. Editor, to request some of your Correspondents to say—Whether it is not conceivable, that on account of the progressive improvement of virtuous intellect in a future state, there may be strictly—an everlasting difference between those who at the judgment day shall have their portion with the righteous and with the wicked?

R. L.

Sir, Clapton, Feb. 5, 1817.
YOUR Correspondent, Mr. Gilchrist, has inserted in the Repository for September [XI. 529], what he calls a few queries, which certainly

contain subjects of the greatest importance to mankind, and which I, as well as your Correspondent, shall be very glad to see discussed in your pages. But I think he throws some discouragement in the way of their being answered, by saying, that "crude thoughts in loose remarks will serve no good purpose;" it will not satisfy him unless they are "digested" into "simple, clear, distinct, self-evident, or demonstrable propositions." Now as they are subjects on which many hundred volumes have been written, and on which, most likely, volumes will continue to be written, to the end of time, if they are all to be "digested," (supposing it possible) in the way he desires, you must, I think, Sir, occupy the greater part of the Repository with them for some years to come, which would not I conceive be consistent with your plan; however as far as relates to myself I cannot pretend to send you any thing more than a few "loose remarks," which I shall proceed to make on the subject of government, to which some of Mr. G.'s queries relate, namely: "What are the principal advantages and disadvantages of the different forms of government?" "What are the most effectual means of preserving a common-wealth in the even tenor of progressive improvement, equi-distant from despotism and anarchy?"

I suppose we shall mostly agree that that nation is the best governed where the people for the most part govern themselves; and I think it may be laid down as a fundamental maxim, whether we speak relatively to free or to despotic governments, particularly in the present state of society, that that is the best government in which there is least corruption—where mind has more influence than money, and where the officers of the state are chosen for their capability to fulfil their different offices, without respect to their opinions on subjects not connected with their official duties. The great degree in which this was the case in France, whilst Napoleon was on the throne, was doubtless a principal reason why the people of that country so much preferred his absolute tyranny to even the limited tyranny of the Bourbons.

I have no doubt that a republic is the best form of government—the real

healthy state of society, but I should much prefer living under a limited monarchy, in which the checks and barriers against corruption were complete, than under a republic in which they were defective, and where corruption would consequently be continually encroaching on the rights of the community. The great aim of reformers should therefore in my opinion be, as indeed I believe it is, to get rid of that many-headed monster, that most baneful and detestable of all political vices, that secret, but sure means of undermining the freedom and virtue of a people, the original sin of all the existing difficulties of this country, which must indeed have arisen to an enormous height, ere the ministers of the crown would have dared to avow, that it was as notorious as the sun at noon, that they were in the habit of obtaining seats in parliament for their dependants by its means.

I think one of the best chapters in the "Political Justice" of that ingenious speculator, William Godwin, is that entitled "Of Forms of Government;" and his advice to reformers and statesmen, in that chapter, so much accords with my own sentiments, and is so particularly applicable to the present time, that I will conclude my letter by extracting that part of it which is entitled in the margin—"Mode in which improvements are to be realised."

"It follows, however, from the principles already detailed, that the interests of the human species require a gradual but uninterrupted change. He who should make these principles the regulators of his conduct, would not rashly insist upon the instant abolition of all existing abuses: but he would not nourish them with false praise. He would shew no indulgence to their enormities. He would tell all the truth he could discover, in relation to the genuine interests of mankind. Truth, delivered in a spirit of universal kindness, with no narrow resentments or angry invective, can scarcely be dangerous, or fail, so far as relates to its own operation, to communicate a similar spirit to the hearer. Truth, however unreserved be the mode of its enunciation, will be sufficiently gradual in its progress. It will be fully comprehended only by slow

degrees, by its most assiduous votaries; and the degrees will be still more temperate, by which it will pervade so considerable a portion of the community, as to render them mature for a change of their common institutions.

"Again: if conviction of the understanding be the compass which is to direct our proceedings in the general affairs, we shall have many reforms but no revolutions. As it is only in a gradual manner that the public can be instructed, a violent explosion in the community is by no means the most likely to happen as the result of instruction. Revolutions are the produce of passion, not of sober and tranquil reason. There must be an obstinate resistance to improvement on the one side, to engender a furious determination of realising a system at a stroke on the other. The reformers must have suffered from incessant counteraction, till, inflamed by the treachery and art of their opponents, they are wrought up to the desperate state of imagining that all must be secured in the first favourable crisis, as the only alternative for its being ever secured. It would seem, therefore, that the demand of the effectual ally of the public happiness, upon those who enjoy the privileges of the state, would be, 'Do not give us too soon; do not give us too much; but act under the incessant influence of a disposition to give us something.'"

T. H. JANSON.

P. S. I should be much obliged to Mr. Gilchrist, if he would take an opportunity of mentioning the name of "a certain masterly dissector of human nature and human society," whom he speaks of pp. 588, 589, regretting he had not deeply studied his doctrines earlier.

George Yard, Lombard Street,

SIR,

Feb. 15, 1817.

IT has been asserted in the pulpit, and if I mistake not, is believed by the majority of Christians, that the precepts found in the gospels which teach us to do to others as we should wish them to do to us, and to do good to those who injure us, were unknown to the wisest and

* Polit. Justice, Ch. vii. Bk. III. pp. 243, 245. 3rd Ed.

best of the heathens: this is an error, as the following extract from the writings of Sir William Jones,* who cannot be suspected of heresy, will prove:

"Our divine religion, the truth of which (if any history be true) is abundantly proved by historical evidence, has no need of such aids, as many are willing to give it, by asserting that the wisest men of this world were ignorant of the two great maxims that *we must act in respect of others, as we should wish them to act in respect of ourselves*, and that, *instead of returning evil for evil, we should confer benefits even on those who injure us*; but the first rule is implied in a speech of *LYSIAS*, and expressed in distinct phrases by *THALES* and *PITTACUS*; and I have even seen it word for word in the original of *CONFUCIUS*, which I carefully compared with the *Latin* translation. It has been usual with zealous men to ridicule and abuse all those, who dare on this point to quote the *Chinese* philosopher; but instead of supporting their cause, they would shake it, if it could be shaken, by their uncandid asperity; for they ought to remember, that one great end of revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened. If the conversion therefore, of the *Paudits* and *Maulavis* in this country shall ever be attempted by Protestant missionaries, they must beware of asserting, while they teach the gospel of truth, what those *Paudits* and *Maulavis* must know to be false: the former would cite the beautiful *Aryd* couplet, which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of his destruction, to consist *not only in forgiving, but even in a desire of benefiting his destroyer, as the sandal-tree in the instant of its overthrow, sheds perfume on the axe which fells it*; and the latter would triumph in repeating the verse of *Sadi*, who represents a return of good for good as a slight reciprocity, but says to the virtuous man, '*Confer benefits on him who has injured thee*,' using an *Arabic* sentence, and a maxim apparently of the ancient *Arabs*. Nor would the *Musselmans* fail to recite four distichs

of *HAFIZ*,† who has illustrated that maxim with fanciful but elegant allusions:

"Learn from yon orient shell to love thy foe,
And store with pearls the hand that brings thee woe;
Free, like yon rock, from base vindictive pride,
Imblaze with gems the wrist that rends thy side:
Mark, where yon tree rewards the stony shower
With fruit nectareous, or the balmy flower;
All nature calls aloud; *Shall man do less*
Than heal the smiter, and the railer bless?"

These citations are not more interesting than Sir W. Jones's caution to missionaries is important; for, as he observes, "as the cause of Christianity could never be promoted by falsehood or error, so it will never be obstructed by candour and veracity."

E. RAINFORD.

SIR, March 1, 1817.

YOUR Correspondent in the last Number, p. 121, animadverting on the Political Prayer now offered up weekly in the churches belonging to the Establishment, notices the phrase "the madness of the people." He thinks it "not quite consistent with gratitude, truth or decorum," for the servants of the public to charge the people with madness. But perhaps he was not aware of the high authority they had for so doing. If he or your readers will consult that wonderful repository of fore-knowledge, "Moore's Almanack Improved," for the present year, it will be seen that that sagacious astrologer in his observations in p. 11, has prognosticated great troubles at this time from "the square aspect of Jupiter and Saturn," denoting "the MADNESS OF THE PEOPLE and the ambition of princes." How our ecclesiastical teachers came to borrow the first of the astrologer's phrases, and to leave out the latter, is not for me to say.

DEMOCRITUS.

† "There is not a shadow of reason for believing that the poet of *Shiraz* had borrowed this doctrine from the Christians." Sir W. J. p. 244.

* Vol. III. pp. 242—4. 8vo. ed. 1807.

March 3, 1817.

SIR,
IT happens "rather unfortunately" for Mr. — (p. 87) that on the cover of your last Number, no less than three sermons by ministers educated at York, are advertised, and another is commended in your Review; and that of not one of the four their Alma Mater needs to be ashamed, for either justness of thought, correctness or eloquence. I hope he will think it "rather fortunate," that in the course of the current month, he will have had repeated opportunities of witnessing the pulpit performances of another of her sons, while with a force of argument, a copiousness of language, and an animation of delivery, I had almost said worthy of his cause, he pleaded for the pure gospel of Jesus Christ. I do not wish to follow Mr. — through all his references to particular persons or places, still less to controvert his general position, in which I on the whole agree; but I think his arguments would have lost none of its force, if some of them at least had been spared.

N. C.

Political Character of English Dissenters.

"Liberal and enlightened as our English Dissenters are in comparison, they have been found but too often leaning towards the Court, where the concerns of their peculiar sects were not in question. The practical lenity of the *Test* laws towards them has produced this effect. Although the Crown has no immediate connection with their priesthood, it is very much owing to their directing all their political feelings towards one object, Toleration, and being allowed in a great measure to attain it. Were the Catholic emancipated, and his spiritual guide an agent of the government (supposing always the impossible case of the body having acquiesced in such an arrangement), he would probably follow the same direction also in spiritual concerns."

Edinburgh Review, Dec. 1816,
 No. LIV. pp. 333, 4.

IN this manner a cool Presbyterian of the North estimates the English Dissenters. It is difficult to conceive in what way he calculates, since the people of whom he speaks have so little of a political character. They are not, like the Roman Catholics, one body, under one head; they are split into innumerable parties, jealous of each other, and except on one occasion, the memorable *Sidmouth* stir, have never

been brought to act in concert. The Reviewer, probably, lumps the two great bodies of Methodists with the Dissenters, though they have in fact little in common with them except their separating from the Church of England and forming distinct assemblies for religious worship.

The Dissenters in general supported Mr. Pitt in his early contest with Mr. Fox, but then Pitt was more than Fox the champion of freedom and reform. When Pitt apostatized, the Dissenters withdrew their attachment, and, with the exception of a few money-changers, rallied round the Opposition.

Of late the course of politics has blended and confused parties; but the Dissenters have given no evidence of a leaning to the court against the people, or of a confidence in administration in opposition to the popular leaders (if any such may be now spoken of) in the Two Houses.

Recently, the Ministers of the Three Denominations and the Committee of Deputies have addressed the Prince on his late escape from the populace; but the ministers at least found that they were below the standard of loyalty at Carlton House, and both bodies went up to the Prince in his magisterial and not his personal character. *The powers that be are ordained of God*: this is their maxim: it was so in the time of Cromwell, and again in the time of the second Charles Stuart. There are, nevertheless, many amongst the ministers and deputies, who regret that the late addresses were made under such peculiar circumstances and at such a juncture. These dissidents allege that the outrage in the Park, though criminal, was not of so alarming a character as to call for congratulation to the Prince as if he had escaped assassination. There is no proof, they say, that any injury to the Regent was meditated: the bullets are no longer articles of faith: "the potatoes" indeed, as a worthy magistrate who will be long remembered, observed, "speak for themselves," but they do not speak treason. There appears to have been no outrage until the soldiery attempted to disperse the people and drive them out of the Park; then the missiles of popular resentment flew about, but we may still believe, for the honour of the people, that they were aimed at the soldiers only, and that the stones or whatever other substances struck the royal carriage, did so by accident. The

times, these remonstrants further urge, made addresses highly inexpedient; for his Majesty's ministers evidently wanted to strengthen their hands by raising a political alarm, and to excite a cry of danger to the throne, in order to drown the prevailing cry of danger to the constitution: they have succeeded; and to the addressers we may partly attribute the measures, which our children will rue, of suspending the Habeas Corpus Act and thereby abolishing Trial by Jury in the most important causes, and of preventing the people from meeting, according to the provision of the Bill of Rights, for the expression of their grievances, except under restrictions, which will constitute public meetings a trap for the unwary.

The Edinburgh Reviewer penned his paragraph before the ministers and deputies drew up their addresses: he cannot therefore refer to these; nor do we know to what he refers, unless it be to some of the sermons of Dissenting ministers upon the late successive enlargements of Toleration, which are, to be sure, quite as loud in praise of the administration as such compositions could be, their authors at the same time retaining their sincerity. The gratitude of individuals may have been excessive; religious liberty is not a boon to be implored at the hands of a fellow-mortal, it is a right to be asserted, and if it be lost to be reclaimed: such is the opinion and feeling of Dissenters at large, who do not consider themselves bound by personal obligations to support the Lords Liverpool, Sidmouth and Castlereagh. Some of the Nonconformists addressed James II. rather flatteringly on his assuming the dispensing power in their favour; but the mass of them united to bring on the glorious Revolution of 1688, and to prepare the way for the accession of the Brunswick family to the British throne.

The candour or rather the justice of the Reviewer deserves praise, in his acknowledgment that the "Crown has no immediate connection with the Dissenting priesthood." It would be captious to remark that the last word of the sentence is not legitimized among Dissenters; they have no priests; they make their ministers, who are no longer their ministers than whilst they render them service and who never cease to be brethren amongst brethren: it is the people's

voice that gives Holy Orders. Passing this,—the Reviewer is correct in absolving the Dissenting ministers from the suspicion of "immediate connection" with the Crown; but he needed not to qualify the phrase, there is no connection whatever, mediate or immediate: even the *Regium Donum* is no bond of connection; that has become a parliamentary grant, a mere bounty to poor Dissenting ministers; and the character of the principal receiver and distributor is a pledge of the fairness of the distribution. It may be otherwise with the *Regium Donum* in Ireland; but in England it answers no political purpose. It is not at the option of the minister of the Crown to grant or to refuse it; it is part of the establishment of the government: the vote is never preceded by inquiry or accompanied by remark: this is not one of the public expences upon which any reformer wishes to put the finger of retrenchment: it is the establishment by Parliament of Nonconformity amongst the poor, the endowment of Dissenting worship in villages and hamlets, the appointment of a class of religious teachers for those whose ignorance or whose consciences bar them from the *oldest* established worship: the bounty is voted equally by Whigs and Tories, by ministry and opposition, and neither party gains or loses election-influence by it. Some have doubted whether it be consistent and manly in the Lay Dissenters to suffer any rank of their teachers to lie under this apparent obligation to the state, which is, as far as it goes, an alliance between church and state, and a contradiction of the favourite principle of the more sturdy Nonconformists: but this scruple implies more than is commonly expressed, for on the very same principle that it is proposed to refuse the *Regium Donum*, there ought to be a rejection of other immunities, which Dissenting ministers enjoy without any reluctance of conscience, such as exemption from the militia, from parochial offices and from serving on juries. These too are boons from the state, granted to the Nonconforming teachers on the ground of their religious character, and though they are not money, they are, as every man in a civil capacity knows by experience, money's worth.

"The practical lenity of the test

laws" has had no such effect as the Scotch Reviewer imagines: it has indeed allowed the admission of a great body of Dissenters into our corporations; but the Dissenting corporations, witness Nottingham, Bridport, Coventry, and we believe we may add Norwich and Portsmouth, are of all others most favourable to the cause of the people, as distinguished from that of the government. The Corporation of London was never more decided than at present in its anti-ministerial politics, and we believe that the Common Council never before contained so many Dissenters. But "the practical lenity" in question, has had one certain evil effect upon the Dissenters; namely, that of seducing their richer and more aspiring members into the worship of the Established Church. Common Councilmen need not qualify by the sacramental test, but Mayors, Aldermen, Town-Clerks, and Recorders must: and it is surely an evil to both the Church of England and to the Dissenters and to religion itself, when men, professedly religious, sacrifice their principles for the sake of power, and join in worship which they do not approve that they may thus rise to official dignity. Honest Churchmen have at least as much reason to complain of this practice as conscientious Dissenters. To all lovers of truth and integrity it must, one would think, give pain to see a Dissenter, perhaps an Unitarian, stoop his neck to a chain, be it a golden chain, which ties him up from worshipping with the church of his deliberate choice, and binds him, victim-like, to the horns of an altar, on which he believes that superstition has kindled *strange fire*. This is a real and a moral evil, the consideration of which should arouse all religious men to the duty of praying the legislature to repeal the test laws, which are insufficient to keep Dissenters out of municipal government, but equally insufficient to convert them into honest Churchmen. The agitation of the Catholic question during the present session of Parliament with more likelihood of success than heretofore, enforces this subject upon the attention of the public and especially of the Dissenters. If the Dissenters be not included in the next grant of religious liberty, their state is hopeless: for the Catholics are

now, as aggrieved dissidents, in favour of Protestant Dissenters; but should they obtain special relief, their influence may be expected hereafter to be thrown into the scale of intolerance. Persecution has made Catholics the advocates of toleration; but their principles are not tolerant, and let them gain their private ends and the pressure and constraint of which they complain be removed, and the bent bow will fly back in a contrary direction and new force be thus given to High-Church and Tory sentiments.

The deputies and ministers of the Three Denominations and even the two classes of Methodists would do well to take this matter into serious and early consideration. They may, indeed, be doubtful as to the effect which would be produced in their denominations by the repeal of the Corporation and Test Acts. More of their wealthy members might be seduced into the world by an enlarged political licence and the offer of new temporal dignities. But those only would go out *from* them that are not properly *of* them, and their secession would purify whilst it thinned the several Dissenting communions. Their influence as Dissenters tends to secularize the Nonconforming churches. The loss would be only that of unsound members; and would in all probability be made up by the accession of dissatisfied Churchmen, who are retained within the pale of the Establishment by mere political ties. At any rate, the abrogation of the Test laws would be a clear gain to religion, to good morals, to freedom, to the English constitution and even to the Dissenters; for they are less grievous as a restraint than as a stigma: they imply that Dissenters are disaffected to their country and cannot be trusted, and the erasure of them from the Statute Book would be an acknowledgment by the nation that the insinuation is false, that there is neither reason nor justice in treating an immense body of Britons, exemplary for both religion and good morals, as Helotes in the midst of a free people, and that the state would acquire reputation, which is strength, by taking off the yoke from the necks of millions of the population, whose incapacity of civil usefulness is created by the law itself and whose distinction amongst their fellow-countrymen

is equally their superiority in knowledge and active virtue and their inferiority in civil honours and political rights.

A.

GLEANINGS; OR, SELECTIONS AND
REFLECTIONS MADE IN A COURSE
OF GENERAL READING.

No. CCXCVII.

Curious Introduction of a Sermon.

The following is the Exordium of a Sermon, published in 1757, with this title, "A Sermon preached at the Parish of W——n, in Gloucestershire, on the Fast Day. Now published to vindicate the author from several late cruel and unjust assertions on the occasion. 8vo. Price 6d. Scott." (See *Crit. Review*, III. 168, 169.)

1 Cor. vi. 10, *For ye are bought with a price.*

The words of this text, though taken from an obsolete and long since exploded book, are still to be found in the closets of some antiquarians; to whose particular curiosity, ingenuity, or vanity perhaps, we are obliged for the preservation of the whole.

The whole volume, consisting of two distinct books, by name the Old and New Testament, was wrote for the instruction of mankind in general, when in the dawn and infancy of their understanding. As they grew on to riper years and maturer judgments, there was no necessity for the legislature to condemn, censure, or lay it aside; for it naturally dropt of its own self, when they wisely thought there was no further occasion for its assistance.

The odds at *Arthur's* and other such excellent academies of science, are, that there is no such being as a Providence or God; this can be no *match*, as the cant word is there, among themselves, for they are all of *one mind in an house*, and never will suffer any strangers to mingle with them: and come abroad into the less polite world, how little chance is there of an alteration of thinking or acting there, where manners and fashions equally descend from the great to the small? for what the nobleman begins, the peasant generally ends.

But (*says our author*) to the words of my text, *ye are bought with a price*. The bribed returning officer first buys the poor voter, by money, promises, or threats; the wealthy candidate next

buys the returning officer; the minister buys the member, and the minister at last is bought himself. Fathers sell their sons, mothers sell their daughters, friends sell one another. *Ye are all sold and bought with a price.*

'Tis true indeed, (*says this comical divine*), that certain maxims contained in this obsolete book, are still retained amongst us. Thus the visiting the sins of the father unto the third and fourth generation, is still visible in the practice of a late m——y, who never forgave even the god-son of a father, though he was no relation, if ever that god-father voted against their pernicious and destructive measures. But not only persecution was a favourite and adopted virtue of theirs; patience and humility, though not entirely the same as recommended in the obsolete book, is highly in practice among the people in general of this kingdom, particularly the upper rank of them. They have the *patience* daily and hourly to be dunned by their tradesmen and creditors, without returning one evil word at all; they have the *patience* to hear a whole kingdom's voice against their corrupt and illicit practices, without changing countenance in the least; and they have the further *patience*, forbearance and long suffering, to wait for pensions, places, sinecures, and victualling or other beneficial contracts, till in the dirty pursuit of them they very *patiently* sink what little fortunes their fathers and honest ancestors bravely and honourably laboured to give them.

If a private unbeneficed clergyman, for instance, marries or injures the fair reputation of a great man's daughter, in order to marry her to more advantage, and of a sudden we see him raised to splendid dignities and golden honours, what can we say? but that in spite of all heresy, oaths of simony and other trifles of that nature, as they certainly are now-a-days, the preferment he enjoys is *bought with a price*; as without this lady's kind assistance, or the family's lucky pride, to preserve her tender and unblemished, because unknown reputation, a secret, he might still have remained on his usual pittance in Wales of £10 a year, exclusive of his other benefices—the tap and his cremona, those ever faithful friends to the clergy of that glorious principality.

ART. I.
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REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Remarks upon the Systematical Classification of Manuscripts adopted by Griesbach in his Edition of the Greek Testament.* By Richard Laurence, LL. D. Rector of Mersham and of Stone, in the County of Kent. Oxford: Printed at the University Press, and Sold by Parker. Sold in London by Rivingtons. 1814. 8vo. pp. 135.

WE take for granted that those of our readers to whom this article of Review is particularly submitted are conversant with the history of the text of the New Testament. "No question relative to it," says Dr. Laurence, "can be considered by Christians of any denomination as wholly unimportant." We proceed, accordingly, without further preface, to notice the statements and the reasonings of this writer.

His pamphlet is divided into five chapters; exclusively of a copious appendix. On these we shall make some observations, in their order.

The first bears for its title, *Griesbach's edition of the New Testament—Effects produced by it.*

"Of all the critical editions of the Greek text the most celebrated is that of Griesbach. The peculiar feature of his system, it is well known, consists in the arrangement of manuscripts under certain heads or classes."—Pp. 1, 2.

We do not impugn the accuracy of this short account of Griesbach's edition "of the Greek text." So far as it goes, it contains the truth, but not *the whole truth*. What has given such high celebrity to Griesbach's labours in this field? What has obtained for him the suffrages of scholars widely differing from each other in their religious creeds? The answer must be—his superior impartiality, skill and diligence. He has presented the world with a critical edition of the Greek Testament which is not indeed perfect, yet which is at once the most correct and the most compendious that the public has seen. Future editors may, no doubt, improve on Griesbach, as Griesbach has improved on his predecessors. Let not his efforts be depreciated, or overlooked, merely because he may enable those who come after

him to do more. The *principle*, or, as Dr. L. pleases to call it, "the peculiar feature, of his system" of Biblical criticism, "consists," unquestionably, "in the arrangement of manuscripts under certain heads or classes." His eminence however is built on his practical application of this principle. The systematical arrangement of manuscripts, had occurred to former critics, as a matter of theory: for Griesbach the honour was reserved of rendering it instrumental to the promotion of sacred literature.

Had the author of the *Remarks, &c.* before us been as intent on doing justice to Griesbach as on counteracting the supposed "effects which have been produced by his repeated labours in critical correction," he would have spoken more largely of the merits of this admirable editor. But even Griesbach must be slightly and coldly praised, in order that Dr. Laurence may hasten to calumniate and insult "the Unitarians:"

"— when it was known that an author, so highly respected as Griesbach, was preparing a second edition of his New Testament, expectation was upon the tiptoe among those, who, conscious that the received text will not 'without a little straining' satisfactorily entwine with their favourite tenets, are always anxiously anticipating the probable chances of relief, attainable by an unreserved use of the critical pruning knife. The Unitarians not only applauded and patronised his undertaking, but exerted every means in their power to carry the work with credit through the press, and to give it publicity in this country."—Pp. 2, 3.

And was "expectation upon the tiptoe" only among "the Unitarians," while Griesbach prepared his second edition? Are "the Unitarians" exclusively his admirers? Is a fondness for Biblical criticism confined to *them*? Can none besides estimate the value of the services of the learned editor? "The Unitarians" make no such arrogant pretensions. They know indeed that sound criticism, whether it be employed on the text or on the interpretation of the New Testament, cannot be unfavourable to truth: so sound criticism they are therefore

friends. Dr. Laurence, writing, perhaps, from his own feelings, and from those of the ecclesiastical circle in which he moves, too hastily charges on those from whom he differs in opinion the indulgence of a party-spirit. It was an attachment to the Scriptures, as the Scriptures, which obtained from the late respected Duke of Grafton the patronage of Griesbach's undertaking: this nobleman had no consciousness that the received text would not 'without a little straining' satisfactorily entwine with his favourite tenets, and that relief must be sought from the unreserved use of the critical pruning knife. Dr. Laurence substitutes poetical figures for simple expressions and accurate declarations. Griesbach himself appreciated more honourably and justly the munificence of the Duke of Grafton.*

But Dr. L. triumphs in his self-complacent persuasion that the purpose of "the Unitarians," in patronising Griesbach, has, after all, been defeated. "What," he asks, "has been the result?"

"As far as relates to doctrinal points, the great object of their contemplation, their hopes have been completely frustrated; for nothing more was omitted in the second, than what had been exposed as illegitimate in the first edition."

In other words, Griesbach's persuasion that these passages formed no part of the Greek text was now stronger: the Trinitarian who should appeal to them, after the accomplished editor had produced this additional proof of their spuriousness, would be adventurous in the extreme. Was it thus that the hopes of "the Unitarians" were completely frustrated?

We beg our readers to compare together the two editions of Griesbach, in Acts xx. 28, 1 Tim. iii. 16, and 1 John v. 7; and, leaving the proper conclusion to their judgment, we shall, without delay, place before them an important variation in Matt. xix. 17. Here the received text is, *τι με λεγεις αγαθον; ουδεις αγαθος, ει μη εις, ο θεος*: this, too, is the reading in the former edition of Griesbach—in the second however they are omitted, and the following words taken into the text—*τι με ερωτας περι του αγαθου; εις*

* Preface. "Illustrissimus Dux—bonarum literarum patronus egregius, &c."

εστιν ο αγαθος. If "the Unitarians," in imitation of Dr. Laurence, did not distinguish between *Biblical* and *Scriptural* criticism; if they did not confide in the impartiality as well as in the knowledge and experience of Griesbach, they might lament that their hopes in respect of this passage have been frustrated: they might then suspect that the editor's avowed attachment to Trinitarianism had unduly prevailed on him to deprive them of one of their favourite proofs of the absolute unity of God. But they harbour no such suspicion: they feel no such concern. They honour Griesbach's memory for the care with which, as an editor of the text of the New Testament, he divested himself of theological prejudices and prepossessions. Dr. Laurence has been silent concerning the verse which we have just quoted: this example of difference in the readings of the late Professor's two editions, might have convinced the *remarker* that the regard exhibited by Unitarian Christians to Biblical criticism is enlightened and sincere.

He introduces Griesbach (p. 3) publicly and solemnly declaring his belief in the deity of Jesus Christ. The extract was perfectly needless. Griesbach, a member of the Lutheran church, embraced the doctrines of the religious community in which he was educated: he embraced them, we doubt not, with the full assent of his understanding and his heart. But this is not the point at issue between Dr. Laurence and ourselves. We are inquiring simply into Griesbach's merits as an editor of the text of the Christian Scriptures. This is a distinct province from that of an interpreter of the Bible. It is not true that "the Unitarians" hold him in "contempt for his theological talents." His works on what the Germans style *dogmatic* and *exegetic* divinity, are little known by any of our countrymen: to pronounce an opinion on them—to make them the subject of either our censure or our praise—would, assuredly, be premature. It is sufficient for us to know that the high reputation of Griesbach rests on his services as a *Biblical* critic, in the restricted and proper meaning of the term. We interpret Scripture for ourselves: but in previously ascertaining what is correct and what, spurious Scripture, we thankfully employ the aid, and bow

with deference, though not implicitly, to the authority of a scholar whose learning, time and faculties were principally bestowed on this department of theology.

"It seems," says Dr. L. p. 5, "that no new weapon of Unitarian warfare has been obtained from the critical armoury of Griesbach, which once glittered in the latitudinarian eye with so much promise; but that the integrity of the Trinitarian text, in every undisputed passage of Scripture, remains precisely in its former state unattacked, and perhaps we must now presume unattackable."

On the degree of *taste* in which this period is composed, we are silent. It is rather within our province to remark that Dr. L. misapprehends the nature and the state of the Unitarian controversy. In proof of there being only one God, even the Father, we appeal to the whole tenor of the Jewish and the Christian Scriptures. Our evidence is direct and palpable, level to plain understandings, and capable of being presented in the language of the Sacred volume. It is the Trinitarian doctrine which stands in need of "new weapons of warfare;" while, in the eye of its advocates, the instruments of attack and defence furnished by the critical armoury of Burgess and Middleton and Granville Sharpe, "glitter" with a "promise" which has been completely disappointed. From Griesbach's text of the New Testament "the Unitarians" derive no positive arguments for their characteristic tenet, in addition to those which they abundantly possessed before: in one respect, however, and that very obvious, it places them on much higher and, at the same time, more solid ground than their opponents; inasmuch as Griesbach now removes from the text some important passages, which indeed he had already marked as exceedingly doubtful, yet which many Trinitarians have been in the habit of quoting with unqualified confidence. An edition of the writings of the New Covenant, thus published by an orthodox believer and a most eminent critical scholar, which, nevertheless, renders it impossible for the advocates of the Trinity to cite without shame those verses as genuine which such a man has demonstrated to be spurious, is,

certainly, so far favourable to Unitarianism.

Dr. L. himself appears constrained to admit thus much (ib.):

"The ancient weapons of the party have at least received a sharper edge: but those who may thus boast should recollect, that in defence of the same hostile ground, which was originally assumed by Clark [*Clarke**], Whiston, Wetstein, and others, they have merely acquired the additional support of another individual."

It is true, the merely numerical addition "of another individual" were nothing. When however we consider what are the religious sentiments of this individual, and what his critical qualifications, the acquisition is really important: and in *his* suffrage on such a topic it cannot be arrogant to triumph.

"All men," observes the Remarker, "are not critics; but all men, who feel a real attachment to the religion which they profess, are alike interested in the result of critical investigation, when applied to an object so important as the adjustment of Scriptural readings. It is natural therefore to expect that every novel mode of ascertaining the validity of a reading will be at first received with caution, and long watched with jealousy." —P. 6.

We object not to its being so received and so watched; for Truth will be a gainer by this care and vigilance. Yet why insinuate that Griesbach's mode of ascertaining the validity of a reading is characterized by *novelty*? This, beyond doubt, is Dr. L.'s meaning. But we shall soon perceive that he contradicts himself, and with wonderful inconsistency accuses the learned editor of treading in the footsteps of preceding critics. To Griesbach he even attributes other qualities which are mutually irreconcilable. On what he calls this scholar's "particular hypothesis," we shall say little more till we proceed to Dr. Laurence's second chapter. We are at a loss however to imagine that it is more

* Authors seldom misspell the names of those of their predecessors with whose literary productions they are familiar. We suspect that Dr. L. is a comparative stranger to the works of the highly and justly celebrated Rector of St. James's.—

REV.

"readily convertible to party purposes" than any of those hypotheses which have been maintained or invented for the sake of upholding, in almost every point, the integrity of the received text. In an age of Biblical criticism, false theories on this subject will soon experience the fate which they deserve.

This pamphlet of Dr. Laurence's, would have been improved by the omission of the first chapter, which does little credit to his candour and discernment. The greater part of the second, is more relevant to the design avowed in his title page, and treats of the following topics, *Origin of Griesbach's theory. Bengel. Semler. Number of Classes. Remarks upon their limitation to three. Inadequacy of the result.* It thus opens:

"The critical talents of Griesbach have long ranked high in the estimation of the public; and an implicit confidence seems to be placed in the rectitude of his judgment and in the accuracy of his statements. If I do not however mistake the character of the man from his writings, he is himself the last to claim infallibility in the one case, or impeccability in the other. He certainly may be, and I believe he is, what Dr. Marsh denominates him, 'the most consummate critic that ever undertook an edition of the New Testament.'* But his perfection will still only be relative, upon a comparison with the merits of his predecessors in the same arduous department. Complete exemption from error either in hypothesis or in collation is surely what the vainest of verbal critics will scarcely venture to arrogate."

After premising that infallibility and impeccability have never, as far as our knowledge extends, been claimed for Griesbach, we request our readers to keep in mind this attestation, by the Remarker, to the modest pretensions and unrivalled skill of the Professor. The acknowledgment indeed seems to be almost extorted from Dr. Laurence, whose aim is evidently to depreciate, rather than to raise, Griesbach in the estimation of the public. Yet he could not decently oppose the opinion of so exquisite a judge of these matters as the present Bishop of Llandaff. With apparent reluctance therefore

he adopts it as his own, and immediately has the goodness to admonish us that Griesbach's perfection will still be nothing more than *relative*. All human perfection is so: if then Dr. L.'s observation convey any pertinent and appropriate meaning, it imports that the Professor is not, in point of time, the *first* editor of the text of the Greek Testament, that his *merits*, be they, in other views, what they may, are not original and novel. How this intimation agrees with the statement, in p. 6, concerning "every *novel* mode of ascertaining the validity of a reading," Dr. Laurence has not judged proper to explain.

Against Griesbach he does not prefer the accusation "of permitting his theological prejudices to influence his criticism;" nor does he say of him that he was "the vainest of verbal critics." Both these charges he seems to level against Wetstein, whose name however, notwithstanding his faults, is entitled to great honour among the Editors of the New Testament. It were incorrect to pronounce of him and of Bengel that they were unbiassed by attachment to their respective doctrinal systems. Nothing is more to be desired than that the characters of the interpreter of the Bible and of the critical editor of its text should be uniformly separated. Wetstein would have better consulted his usefulness and credit by this discrimination. Yet his merits have shone forth with a brighter lustre in proportion as his claims on our gratitude have been rigorously and impartially investigated: and Marsh in his annotations on Michaelis, has, with the candour and knowledge of a true scholar, done justice to the calumniated fame of the Remonstrants' Professor:† in his *Lectures*, too, he attests the accuracy and faithfulness of this eminently sagacious and learned person.

The principal object, nevertheless, of Dr. Laurence in mentioning Bengel and Wetstein, appears to be that he might direct our attention to "the materials with which Griesbach erected the superstructure of his critical sys-

* Michaelis' Introd. &c. Vol. II. p. 628.

† Michaelis' Introd. &c. Vol. II. 856—869.

‡ Part II. pp. 22, 23.

tem." Why has the Remarker thus wasted his time, and enlarged his pamphlet, by a detail of notorious and unquestioned facts? "It is admitted that the first writer, who pointed out the utility of a technical classification of MSS. was Bengel." Again, "That Bengel indeed was the original projector of the system alluded to, Griesbach himself was too candid either to deny or to conceal." Nor was Bengel his "only predecessor in the same path." The immediate author of apparently *the precise plan adopted by him* was Semler, one from whose public instructions he professes to have derived much useful information, and whose writings he held in the highest esteem; perhaps the more so, because that adventurous critic was certainly never suspected of treading in the beaten track of preconceived opinion."—Pp. 14, 15.

After Griesbach's frank and ingenuous acknowledgments of his obligations to former writers on the text of the New Testament, we needed "no ghost" to assure us that this illustrious man neither was nor claimed to be an unaided labourer in the field of criticism. Dr. Laurence's purpose however is to wound the fame of Griesbach through the side of Semler: and hence Semler is brought before us with some parade and much injustice. "That adventurous critic," says the Remarker, "was never suspected of treading in the beaten track of preconceived opinion," for which reason, as he is pleased to conjecture, *Griesbach held his writings in the higher esteem!* This insidious censure, too, the *nigra succus loliginis*, falls from the pen of a man who had before spoken of Griesbach's "patient hands" (6), and admitted that he was a "most consummate critic" (8), and who afterwards (30) declares, "Few writers express themselves more dispassionately than Griesbach, or more remarkably unite *modesty of statement* with confidence in opinion." And is it probable that an author possessing these qualities would be lightly enamoured with an "adventurous critic," solely because he is *adventurous*, and delights to leave the *beaten road*? Dr. Laurence confutes himself, and, in his zeal to detract from Griesbach's established and well-earned reputation, is guilty of inconsistencies. Nor should the memory of Semler be treated with contempt or his name pronounced

with a sneer. Knowledge, virtue and human happiness owe much to writers whose aim has been the detection and exposure of error, wherever it was found. Of Semler's excellent services in Biblical criticism no man who is in any degree acquainted with the study can be ignorant. To his learning, correctness and sagacity, an honourable testimony is borne by Marsh:* and it is no mean praise that his inquiries afforded solid assistance to Griesbach's critical researches. We should be happy if some Correspondent of the *Monthly Repository* would favour us with a memoir of the life and writings of Semler: our knowledge of them is imperfect; but we perceive that, in the preface to his *Apparatus ad liberalem Novi Testamenti interpretationem*, he asserts the principles of a consistent Protestant, and solemnly disclaims self-confidence and a love of novelty—*nulli levitati aut temeritati meæ obsecutus*.

The present censor of Griesbach objects that this editor (20) "confines himself solely to the triple division of an Alexandrine, a Western, and a Byzantine, text," while (18) "he admits the propriety of a more extended division."

Now the obvious reply is that Griesbach has done what he could, and has done it well: he has accomplished all that his materials enabled him to accomplish. In laying before the world the result of his examination into the *oldest and most important of the editions of the Greek text*, he has enabled us to ascertain this text with far greater precision than was before attainable. "No man," according to Michaelis,† has deserved so highly of the public in regard to the arrangement of the manuscripts of the Greek Testament under their respective editions, as Griesbach." Michaelis however was of opinion‡ "that there have existed four principal editions: the Western, or that formerly used in countries where

* He calls him (Michaelis' Introd. &c. Vol. II. p. 639) "the immortal Semler" and a "great critic and divine," and says that he "made more discoveries in Sacred criticism, and ecclesiastical history, than the envy of his contemporaries has been willing to admit." And in p. 753 he speaks of Semler's "moderation and impartiality."

† Introd. &c. II. 175. ‡ Ib.

the Latin language was spoken; the Alexandrine, or Egyptian; the Edessene, which comprehends those manuscripts from which the old Syriac version was made," of which edition, adds Michaelis, "*we have at present no manuscripts;*" and "the Byzantine edition."

Now this eminently learned critic admits with readiness the general accuracy of Griesbach's text; though himself believes in the existence of *four*, instead of *three principal editions*. On this fact we lay considerable stress, because no man was more competent than Michaelis to pronounce such an opinion. The truth seems to be that the discovery and collation of a greater number of manuscripts may indeed assist future editors in improving on Griesbach's plan; while *even at present we are in possession of the oldest and the best*. Practicable and not ideal good, was the object of the labours of the late Professor of Divinity at Jena.

We scarcely know what the Remarker means when he says (24), in effect, that Griesbach employs the readings of particular manuscripts either to supply the want of "more direct testimony," or to augment its weight. In adjusting the text of any ancient writer, what "more direct testimony" can we have than that of *manuscripts*? If this be a *loose line of proceeding*, criticism is an empty name. In a future Number we hope to resume the consideration of this point, and to examine the remainder of Dr. L.'s pamphlet.

ART. II.—*Wat Tyler*. A Dramatic Poem. 12mo. pp. 82. Sherwood and Co. 1817.

THE Key to this publication is given in two mottoes on the title-page:

"Come listen to A TALE OF TIMES OF OLD!—

Come, for ye know me—I am he who sung
The 'MAID OF ARC,' and I am he who framed

Of 'THALARA,' the wild and wondrous song.

SOUTHEY!

And I was once like this!
..... Twenty years
Have wrought strange alteration!

SOUTHEY!!!!

The meaning of these quotations is obvious. "*Wat Tyler*" is attributed

to Mr. Southey, the Poet Laureate, who began his career as a violent reformer, but who for some time past has been said to employ his great powers of writing in the abuse of all those who are now what he formerly was, excepting his violence. Mr. Southey is thus consigned to his own lash; his self-castigation will we hope subdue his angry spirit: if it should have this effect, we would recommend to him, as a work equally fitted to his literary researches and his experience, a new *History of the Flagellants*.

The following extract will give the reader a pretty fair idea of this production of the Poet Laureate's youthful and uncourtly muse:

"ACT II.

SCENE—BLACKHEATH.

TYLER, HOB, &c.

SONG.

'When Adam delv'd, and Eve span,
Who was then the gentleman?'

Wretched is the infant's lot,
Born within the straw-roof'd cot!
Be he generous, wise, or brave,
He must only be a slave.
Long, long labour, little rest,
Still to toil to be oppress'd;
Drain'd by taxes of his store,
Punish'd next for being poor:
This is the poor wretch's lot,
Born within the straw-roof'd cot.

While the peasant works—to sleep;
What the peasant sows—to reap;
On the couch of ease to lie,
Rioting in revelry;
Be he villain, be he fool,
Still to hold despotic rule,
Trampling on his slaves with scorn;
This is to be nobly born.

'When Adam delv'd, and Eve span,
Who was then the gentleman?'

JACK STRAW.

The mob are up in London—the proud
courtiers
Begin to tremble.

TOM MILLER.

Aye, aye, 'tis time to tremble;
Who'll plow their fields, who'll do their
drudgery now?
And work like horses, to give them the
harvest?

JACK STRAW.

I only wonder we lay quiet so long.
We had always the same strength, and we
deserved
The ills we met with for not using it.

HOB.

Why do we fear those animals called lords?
What is there in the name to frighten us?
Is not my arm as mighty as a Baron's?

Enter PIERS and JOHN BALL.

PIERS (to TYLER).

Have I done well, my father?—I remember'd

This good man lay in prison.

TYLER.

My dear child,

Most well; the people rise for liberty,
And their first deed should be to break the chains

That bind the virtuous:—O thou honest priest—

How much hast thou endured!

JOHN BALL.

Why aye my friend!

These squalid rags bespeak what I have suffered.

I was revil'd—insulted—left to languish
In a damp dungeon; but I bore it cheerily—
My heart was glad—for I have done my duty.
I pitied my oppressors, and I sorrowed
For the poor men of England.

TYLER.

They have felt

Their strength—look round this heath!

'tis thronged with men

Ardent for freedom; mighty is the event
That waits their fortune.

JOHN BALL.

I would fain address them.

TYLER.

Do so, my friend, and teach to them their duty;

Remind them of their long withholden rights.

What ho there! silence!

PIERS.

Silence there, my friends,

This good man would address you.

HOB.

Aye, aye, hear him—

He is no mealy mouthed court orator,
To flatter vice, and pamper lordly pride.

JOHN BALL.

Friends! Brethren! for ye are my brethren all;

Englishmen met in arms to advocate
The cause of freedom! hear me! pause awhile

In the career of vengeance; it is true
I am a priest; but, as these rags may speak,

Not one who riots in the poor man's spoil,
Or trades with his religion. I am one

Who preach the law of Christ, and in my life,

Would practise what he taught. The Son of God

Came not to you in power:—humble in mien,

Lowly in heart, the man of Nazareth
Preach'd mercy, justice, love: "Woe unto ye,

Ye that are rich:—if that ye would be saved,
Sell that ye have, and give unto the poor."
So taught the Saviour: oh, my honest friends!

Have ye not felt the strong indignant throbb
Of justice in your bosoms, to behold
The lordly baron feasting on your spoils?
Have you not in your hearts arraign'd the lot

That gave him on the couch of luxury
To pillow his head, and pass the festive day
In sportive feasts, and ease, and revelry?
Have you not often in your conscience ask'd
Why is the difference, wherefore should that man

No worthier than myself, thus lord it over me,

And bid me labour, and enjoy the fruits?
The God within your breasts has argued thus!

The voice of truth has murmur'd; came ye not

As helpless to the world?—shines not the sun

With equal ray on both?—do ye not feel
The self-same winds of heaven as keenly parch ye?

Abundant is the earth—the Sire of all
Saw and pronounc'd that it was very good.
Look round: the vernal fields smile with new flowers,

The budding orchard perfumes the soft breeze,

And the green corn waves to the passing gale.

There is enough for all, but your proud baron

Stands up, and, arrogant of strength, exclaims,

"I am a lord—by nature I am noble:
These fields are mine, for I was born to them,

I was born in the castle—you, poor wretches,

Whelp'd in the cottage, are by birth my slaves."

Almighty God! such blasphemies are utter'd!

Almighty God! such blasphemies believ'd!

TOM MILLER.

This is something like a sermon.

JACK STRAW.

Where's the bishop

Would tell you truths like these?

HOB.

There was never a bishop among all the apostles.

JOHN BALL.

My brethren!

PIERS.

Silence, the good priest speaks.

JOHN BALL.

My brethren, these are truths, and weighty ones :

Ye are all equal ; nature made ye so.

Equality is your birth-right ;—when I gaze
On the proud palace, and behold one man
In the blood-purpled robes of royalty,
Feasting at ease, and lolling over millions ;
Then turn me to the hut of poverty,
And see the wretched labourer, worn with
toil,

Divide his scanty morsel with his infants ;
I sicken, and, indignant at the sight,
“ Blush for the patience of humanity.”

JACK STRAW.

We will assert our rights.

TOM MILLER.

We'll trample down

These insolent oppressors.

JOHN BALL.

In good truth

Ye have cause for anger : but, my honest
friends,

Is it revenge or justice that ye seek ?

MOB.

Justice, justice !

JOHN BALL.

Oh then remember mercy ;

And tho' your proud oppressors spar'd not
you,

Shew you excel them in humanity.

They will use every art to disunite you,

To conquer separately, by stratagem,

Whom in a mass they fear—but be ye firm—

Boldly demand your long-forgotten rights,

Your sacred, your inalienable freedom—

Be bold—be resolute—be merciful !

And while you spurn the hated name of
slaves,

Shew you are men !

MOB.

Long live our honest priest !

JACK STRAW.

He shall be made archbishop.

JOHN BALL.

My brethren, I am plain John Ball, your
friend,

Your equal : by the law of Christ enjoined
To serve you, not command.

JACK STRAW.

March we for London.

TYLER.

Mark me, my friends—we rise for liberty—

Justice shall be our guide : let no man dare
To plunder in the tumult.

MOB.

Lead us on—

Liberty—Justice !

(*Exeunt, with cries of Liberty—
no Poll Tax—no War.*)

ART III.—*The Goodness of God Illustrated in the Appointment of Priests and National Adversity.* A Sermon preached to the Congregation of Protestant Dissenters, assembling in Hanover Square, Newcastle-upon-Tyne, on New Year's Day, 1817. By William Turner, Jun. M. A. York, printed. Sold in London by Hunter. 8vo. pp. 27.

THIS is a devotional and patriotic Sermon ; pleasing in it's spirit and useful in it's tendency. The preacher discourses from Ps. xxiii: 6. “ Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.” After making many observations on the character of God as our *shepherd*, he recommends to his hearers pious thankfulness, accompanied with submission to the dispensations of Providence and with “ a habit of looking as much as possible on the *bright* side of every object.” Speaking of the *national* distress, he is encouraged by the general ascendancy of a disposition to confide in the Divine Benevolence, and says,

“ There are nations whom calamities and losses such as have been witnessed in this country would have sunk in the gloomy indolence of despair. But here, while labouring under their immediate pressure, there perhaps never was a time when the enlightened and intelligent *mind*, that mine of wealth and prosperity, without whose successful application all other capital must remain unproductive, was more thoroughly awake and active, more ready to seize every favourable opportunity of opening out [of opening] new sources of profitable employment.
* * * *

“ Not only has the enlightened mind, but the *feeling* HEART, been stimulated by the present crisis to powerful and effectual action.—Without unbecomingly boasting of our own good works, we may, I think, be permitted to affirm on behalf of our countrymen, that no nation upon earth, no period in the history of the world, can vie with Britain at the present day in the extent and magnificence of her labours for the benefit of mankind. * * there appears throughout the land a benevolent energy which is ready to hear and listen to the call of the remotest suffering fellow-creature ;”

And Mr. T. pronounces it *impossible* that “ such a marvellous accumulation of the means of usefulness” should fail of accomplishing any valuable end.

In a note, p. 24, he mentions the following as "the dates of five consecutive communications" occurring in "the correspondence annexed to the Reports of the Bible Society: *Sierra Leone, Calcutta, Copenhagen, Jamaica, Philadelphia,*" and adds,

"On being sent backwards and forwards in this manner from one extremity to the other of the earth's diameter, the first impression is a bewildering confusion, which however presently gives way to admiration on comparing this little island, scarce [*scarcely*] a speck on the map of the world, with the magnitude of it's resources and the extent of it's influence."

When this preacher beholds "such edifying exertions as have been lately witnessed of generous active benevolence on the one hand, of a calm, patient, and peaceable endurance, not however without the suitable expression of a manly independent spirit, on the other," he perceives "little cause for apprehension."

As an *example* "of a manly independent spirit" under sufferings, he makes an extract, in a note p. 25, from the memorial of the working weavers of Kirkaldy: it is deserving indeed of the praise bestowed on it by the respectable Editor of *The Rockingham* [published at Hull] of Dec. 14, 1816, and does particular honour to that class of the population from which "such sentiments" and "such language" have proceeded.

ART. IV.—*Scripture and Reason the only Test of Christian Truth.* A Sermon, delivered at Lewin's Mead Meeting, in Bristol, Dec. 22, 1816, and published at the Request of the Congregation. By John Rowe. 12mo. pp. 32. Barry and Sons, Bristol; Hunter, London. 1817.

CERTAIN occurrences at Bristol, have, it is said, given a peculiar interest to the subject of this Sermon. Mr. Rowe has discussed it ably and with a constant reference to Scripture. It is truly strange that the clear and satisfactory views of the evidences and means of truth which have been, as the author's extracts shew, opened for so long a time by such men as Tillotson and Foster, should be still un-

known to the Christian world or neglected and forsaken for the clouds of mystery and the vapours of enthusiasm.

ART. V.—*Observations on the Nature of Civil Liberty and the Principles of Government.* By the Rev. R. Price, D. D. F. R. S. A new Edition. By William Beck. 8vo. pp. 16. Dolby, Wardour Street, 6d. 1817.

DR. PRICE'S "Observations," published during the American War, produced a great impression on the country, and were so well received in the City of London, that the Corporation voted him thanks and the Freedom of the City in a Gold Box. The republication is very seasonable. In a Dedication to "the Rt. Hon. Matthew Wood, Lord Mayor," the Editor asks, "Shall we tacitly and tamely permit our Liberty to be lost?" Let Dr. Price give the answer:

"The people of this kingdom were once warmed by such sentiments as these. Many a sycophant of power have they sacrificed. Often have they fought and bled in the cause of liberty. *But that time seems to be going.* The fair inheritance of liberty left us by our ancestors many of us are not unwilling to resign. An abandoned venality, the inseparable companion of dissipation and extravagance, has poisoned the springs of public virtue among us. *And should any events ever arise that should render the same opposition necessary that took place in the reigns of King Charles the First, and James the Second, I am afraid all that is valuable to us would be lost.* The terror of the standing army, the danger of the public funds, and the all-corrupting influence of the Treasury, would deaden all zeal, and produce general acquiescence and servility."—P. 15.

ART. VI.—*The Contemplative Philosopher: or Short Essays on the Various Objects of Nature.* By Richard Lobb. 4th ed. 2 Vols. 12mo. 16s. Sherwood and Co. 1817.

WE are glad to see a new edition of this valuable work, which was first published anonymously but is now ascribed to the late Mr. Richard Lobb. We know of no book which so much unites instruction with entertainment.

POETRY.

HYMN TO THE DEITY.

"There is no sound or language where
their voice is not heard."

The heavenly spheres to Thee, O God!
attune their evening hymn,
All-wise, All-holy, Thou art praised in
song of seraphim;
Unnumbered systems, suns and worlds
unite to worship Thee,
While thy majestic greatness fills space—
time,—eternity.

Nature,—a temple worthy Thee, that
beams with light and love,
Whose flowers so sweetly bloom below,
whose stars rejoice above;
Whose altars are the mountain cliffs that
rise along the shore,
Whose anthems the sublime accord of
storm and ocean roar.

Her song of gratitude is sung by spring's
awakening hours,
Her summer offers at thy shrine its earli-
est, loveliest flowers;
Her autumn brings its ripened fruits in
glorious luxury given,
While winter's silver heights reflect Thy
brightness back to heaven!

On all Thou smil'st—and what is man,
before Thy presence God?
A breath but yesterday inspired,—to
morrow but a clod:
That clod shall moulder in the vale,—till
kindled, Lord, by Thee,
Its spirit to Thy arms shall spring,—to
life,—to liberty.

R.

Translations from the Portuguese.

NIGHT.

Now joyful Cynthia, beautiful and bright,
Clad in her vestal robes of placid light,
And scattering splendour, silvers as she
flies
The surge-like clouds that roll along the
skies;
By the immortal steeds of midnight
driven,
She rides across th' eternal field of hea-
ven;
While gleams of fire are glancing from
afar,
And glory gilds and gladdens every star.

A.

The noblest virtue in a scene like this
Is to love God;—the highest, noblest
bliss
To be by God beloved.

Let great ones know

Mildness is mightier in the hearts of men
Than rigour,—mercy than severe account;
Heaven has more lightnings to alarm the
world
Than thunderbolts to scathe it.

Deeds (not duration) measure human life.

None yield the palm of wisdom,—but the
wise.

A.

POETRY.

*From Old Manuscripts.**Warcham, Feb. 9, 1817.*

SIR,—I HAVE lately met with
some old manuscripts.—Of their author
I am ignorant.—Their apparent age is
a sufficient excuse for the quaintness of
their style. I should not, however,
have obtruded any of them upon your
notice, had they not appeared to me to
contain much true poetic feeling and
original thought, as well as ardent de-
votedness to God. Should they appear
to you at all suited to the Repository, I
shall experience great pleasure in occa-
sionally sending you a few transcripts.

J. MORTIMER.

God's Mercies to Man.

The stars do daily labour; and the sun,
(That glorious bridegroom) for me
shines:

The rivers evermore do run,
The trees do grow,
The vines do flow—
They daily flow with precious wines.

All things are full of labour, Lord! for me.
The spring rich flow'rs:—the summer
bears

(What shall I render Lord to thee!)

Her golden ears:

With these my fears

My cares, my love, my tears.

A feeble harvest, to so great a King;

For joys so endless and divine,

Poor, barren, empty things, I bring!

A feeble man

No riches can

Return to thee, O Lord! but thine.

God's Love.

By thee, O Lord! thy saints do breathe,
Thy love alone is life to them;
E'en while we live on earth beneath,
Thy glory is, O Lord! our only gem.

Let ev'ry breath that I draw in
From thee draw joys, O Lord! to
me,
That by thy breath, thy joys within,
I praises may return, and breathe to thee.

Thou first in man a soul didst breathe:
His life is breath from heav'n above:
Unless thou still, O Lord! dost breathe,
His life will straight, his breath, O Lord! remove.

His life is love;—if that be gone
There is no joy nor life in him:
A cold, dead, barren, empty stone
He is,—who else might be, a cherubim!

O Thou! who first in us did'st breathe
A life divine, from heav'n above—
Breathe into us, on earth beneath,
New life from thee.—Our life, O Lord! is love.

A Drooping Spirit.

That I should in myself be dead,
A silent stone, and desolate,
As if all joys were from me fled,
Whilst Thou, who didst my soul create,
Above dost reign
A Sovereign
Within thy holy place,
In infinite
And great delight,
All blessed joys before thy face!
What woeful grief, what sorrow doth it bring—
Have pity, Lord! some comfort send, O King!

That desert I and void should be,
All blind, and naked, and forlorn,
No life, nor wealth, nor joys in me,
No blessedness my life adorn.
Why should I dead
And banished,
From thee divided lie?
Some comfort send,
O glorious friend,
And heal my woeful misery!
Visit thy child, my soul, O Lord! re-
lieve,
For Jesus' sake, one drop of comfort give.
One drop of comfort from thy throne,
Which thou, O God, in love dost send,
More joy to me—though 'tis but one,
Than seas of joy, that earth can lend:

It shall like seas
Diffuse and please
Each corner of my heart;
Each joy of thine,
A life divine,
To me shall be in every part.
No antidote can more my soul revive,
One smile from thee shall make my soul alive.

While in this wilderness I grow,
Thy face is, Lord, my glorious sun!
While that doth shine I sweetly flow—
But that remov'd, my summer's done!
Revive each hour
Thy dying flow'r,
Cause me to flourish still;
So all thy rooms,
With sweet perfumes,
With life and praise my joys shall fill.
My soul to thee sweet odours, Lord, shall breathe,
If thou first shine upon me here beneath.

Though absent in this wilderness
I sojourn as a pilgrim strange,
I love in paths of righteousness
To walk, O Lord!—my woes exchange.
My God look down,
Thy servant crown,
Hide not thy face from me:
To me some joy
Do thou convey,
Let me again thy glory see!
Though I am poor, thy joys I love to see,
Thy bliss is mine, such is my love to thee!

SONNET.

[From the Examiner.]

Eternal and Omnipotent Unseen!
Who badst the world with all its lives complete
Start from the void, and thrill beneath thy feet:
THEE I adore with reverence serene,
Here in the fields—thine own cathedral meet
Built by thyself—blue roof'd—and hung with green,
Wherein all breathing things in concord sweet,
Organ'd by winds perpetual hymns repeat.
Here hast thou spread that book to every eye,
Whose tongue and truth all—all may read and prove—
On whose three blessed leaves—earth—ocean—sky—
Thine own right hand hath stamp'd might—justice—love—
True Trinity! which binds in due degree
God, man and brute in mutual unity.

OBITUARY.

Some time since, died at Cockermouth, in Cumberland, in the 85th year of his age, Mr. JOSEPH FAULDER. He was born of Quaker parents, and educated in their principles. He was brought up a painter, and employed in house painting; but soon, without any instructions, or opportunities of observation, became by his own efforts a very eminent artist, painting portraits, landscapes and historical pieces, with the highest execution and art. He became in early life a sceptic in all religion, and was excluded for his opinions from the Society of Friends. His morals were perfect throughout his whole life; he lived single, and never had any intercourse with the sex. Such was his temperance in eating and drinking, that it perhaps has never been equalled, and such, of course, was his contempt for money, that he has been known not to call for pay for his labour for twenty years. His integrity was such, that the word of no one in the town commanded such implicit confidence. Indeed, perhaps, there never was a man more free from every tendency to vice. How then it may be asked became this man an unbeliever, who had no vicious infirmity to oppose itself to the morals of Christianity? This is not difficult to account for. He had never paid the least attention to the historical testimony in favour of the Christian religion, and having been early taught the doctrines of the Trinity, the atonement, and eternal torments, he considered these as too absurd to deserve any notice, and these he considered as the essential doctrines of Christianity, for no other had ever been preached in the place of his residence. The writer of this article has frequently conversed with him on these topics, but he would not listen to different doctrines, nor believe that any other interpretation could be put on the language of the New Testament. Eternal torments appeared to be his great stumbling block. He was a very acute man, and an accurate observer of human kind. He used to argue thus (for he acknowledged a God at all times, but seemed not to believe in a future state), "All religionists acknowledge that God is the *Creator* of all things. He is, therefore, the *Author* of all the appetites, passions and circumstances of mankind. The notion of future rewards and punishments has universally been taken from the idea that it is unjust that there should be one lot hereafter for those you call the righteous and the wicked. The justice of God is therefore assumed as a first principle in the argument; but a Being who

shall punish his creatures with everlasting misery, himself being the author of their temptations, has no justice. The argument, therefore, is self-destructive, and it is not only impossible that the doctrine can be true, but it is impossible that a book containing it can have any authority. Why then need I look into the History of Miracles? Again—look at mankind—their constitutions and circumstances differ essentially, and although there may be some who merit reward and some who merit punishment—surely justice requires that all circumstances should be weighed and that punishment should be equitable." The only answer that this argument seems to admit of is that punishment is exactly thus described, in general, in the Scriptures, for it is there again and again declared that men shall be treated according to their deeds, and the strong figurative language which has been thought to teach eternal punishment, occurs but in four or five places in all the New Testament, and no one has ever said that there is no figurative language in that volume. However, this extraordinary man was no reader; he thought much, but he read no books. He had never read one sceptical work; he had never read the Unitarian interpretations of Scripture, and seemed scarcely to believe that there were such a class of Christians, conceiving their doctrines to be too reasonable to be entertained by any Christians. Let no one suppose that religion does not contribute to the improvement of morality, because this exemplary man did not seem to want its aid. There are constitutions which are in health for nearly a century without the aid of surgery or medicines—but will any one say that surgery or medicines are not necessary to others, and that by their means many lives are saved?

The fair inference from the life and opinions of this excellent man, is, that the time is come when the Scriptures must receive a REASONABLE interpretation, else they will be equally rejected by the virtuous and the vicious. Hence, the value of such men as Hartley, Priestley and others.

Mr. Faulder was universally respected, and treated by all his neighbours in the kindest manner. He never suffered any thing of persecution, and even the Methodists visited him kindly in his last illness. He died with the utmost calmness, saying—"Well! if there be a future state, I think I have as fair a chance as others."

On the 23rd of January, at the early age of sixteen, ANN, the daughter of Mr. R. CLOUTE, of Tenterden, after a gradual decline of eighteen months, borne with the greatest calmness and fortitude of mind. Her inquiries had been directed, thus early in life, to the great leading truths of religion. Fully convinced of the Unity of God, she was equally a believer in the divine mission of the Lord Jesus Christ; and receiving his instructions as her guide to endless happiness, she dwelt with delight on the fact of our Saviour's resurrection, as the pledge and assurance of her recal to life and immortality. A short time before she died, she said to those around her, that she was quite happy; and with a composure of mind, extraordinary in one so young, requested her mother not to grieve at the loss of her, but to think of the happiness she was going to enjoy, which would never end. Soon after this, she departed without a struggle or a sigh. Her sorrowing parents have requested the insertion of this memorial, mere immediately for the sake of the young—not to fill them with uneasy apprehensions, or from a sense of the uncertainty of life, to render them unhappy, but to invite them to what must ever have a valuable tendency, a state of serious thoughtfulness and just reflection; that they may be induced to secure to themselves that, which is appointed to survive the ravages of time and the power of death—a well-cultivated mind—an upright, virtuous and good character, followed with the favour and approbation of their Creator, and the happiness and glory of an endless being.

L. H.

Tenterden, March 12, 1817.

March 3, at his house in Bishopsgate Street, Mr. SAMUEL BARTON, in the 56th year of his age. He had been for some time drooping, but was carried off rather suddenly at last. He is deeply and justly regretted by a wide circle of friends. His character was highly amiable: he was in an unusual degree kind-hearted, hospitable and generous. His religious principles were the result of sincere inquiry, and he held them firmly, though without any uncharitableness towards such as did not embrace them. He made conscience of supporting the various Unitarian societies, and took visible pleasure in the discharge of this duty. No man ever filled up his place with more punctuality in the religious society to which he belonged: nothing but sickness or absence from town had detained him from the Gravel Pit Meeting on a Sunday morning for years. He had for a considerable time been one of the representatives of his Ward in the Common Council of London, and his vote was invariably given in favour of peace, charity and freedom. In him the world saw an edifying example of habitual industry, solid worth and Christian humility crowned with the blessing of Providence, and rendering the subject of these virtues a blessing to his family, to the church and to society at large. He was buried on Tuesday the 11th inst. in the Unitarian burial-ground, Hackney, and a sermon was delivered by Mr. Aspland in reference to his lamented death on the morning of the following Sunday. He has left a widow, and two sons and a daughter by a former wife, who feel much consolation in the remembrance of his character and in the hopes which, with regard to such a character, Christianity never fails to inspire.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Chapel, Tiverton.

THE Unitarian Congregation at Tiverton, having, in the year 1787, lost the services of Mr. Kiddell (by his removal to Hackney College), and being at a very low ebb, generally joined another congregation, in which the worship was conducted upon broad principles, and their own place was sold.

Of late years the ministers of that congregation have been of the Calvinistic persuasion; and a small number

of Unitarians have met together for the purpose of religious worship, agreeably to what they deem the directions of the Scriptures. This was long conducted by Mr. George Dunsford; but in consequence of his ill health, it was undertaken by Mr. M. L. Yeates, who resides at Washfield, near Tiverton.

A short time since an opportunity presented itself of hiring a building (in an excellent situation), which was formerly used as a meeting-house, at the moderate rent of £10 per annum: and several encouraging circumstances concurring, the friends of the object at Tiverton resolved to engage it for three

years certain, with the power of retaining it as long as they think proper, subject to the continuance of two good lives.

They feel the prospect so satisfactory, that they venture to expect that, at no very distant period, they may be able to obtain the services of a regular minister; but till then, Mr. Yeates has declared his willingness to conduct the services, and those who have attended him express their great satisfaction in his so doing.

To fit up the place with the requisite accommodations, they find it necessary (in addition to their own means) to raise about 80 or 90 pounds; and they solicit the aid of those who desire to promote the worship of God, even the Father, in spirit and in truth.

Subscriptions will be received by the Rev. Dr. Carpenter, Exeter; the Rev. R. Aspland, Hackney-Road; the Rev. T. Howe, Bridport; and by Mr. G. Dunsford, or Mr. M. L. Yeates, Tiverton.

The following subscriptions have been already received:

A Friend to the Unitarian Cause,		
(by Dr. Carpenter)	5	0 0
Rev. James Manning, Exeter . .	2	0 0
Rev. Dr. Carpenter, ditto	1	0 0
Thomas Fisher, Esq. Dorchester	1	0 0

Religious Prosecution.

[We copy the following newspaper report of the *Bedfordshire Spring Asizes*, as another curious instance of clerical zeal and of laws which were made to root out Nonconformists being employed to harass Churchmen.]

The Rev. Edward Drake Free, Clerk,
v. *Sir Montague Roger Burgoyne.*

This was an action of a very novel as well as of a very extraordinary description, and excited a considerable degree of interest throughout the county. Dr. FREE, who is Rector of Sutton, appeared in court, dressed in his canonicals, and was prepared to take part in the conduct of his own cause. The action was brought to recover penalties under the Statute of the 23d of Elizabeth, by the fifth section of which it was enacted, that every person in England absenting himself from divine worship, either at his own parish church, or some other place appointed for public prayer, for one month, for-

feited a penalty of £20. This penalty was equally divided into three parts, one of which went to the Queen, another to the poor of the parish, and the third to the informer. He should be enabled to prove in this case that the defendant had absented himself from his parish church for nineteen months; and having done so, he should be entitled to a verdict for the full amount of the penalties, or in all events for twelve months, which was the period within which the Statute required the action to be brought. Witnesses were then called to prove the case.

For the Defendant, *Lawrence Coxall*, church-warden of the parish of Sutton, proved that Sutton Church had been shut up from the 25th of June to the 3d of September.

Dr. M'Grath, a medical gentleman, proved the precarious state of Sir Montague Burgoyne's health, from his return from Gibraltar to the present moment, and the danger of his going to church at particular stages of his disorder.

Lucy Carrington, nurse in Sir Montague's family, bore testimony to her master or mistress invariably reading prayers to the family on the Sunday when they did not go to church.

The Rev. *Dr. Hughes* occasionally visited Sir Montague's family for weeks together, and always read prayers to the family when they did not go to church.

Mr. Baron GRAHAM summed up the evidence. His Lordship abstained from making any remark upon the motives by which the Plaintiff had been actuated in this action, but at the same time remarked that no liberal mind could have construed the Statute of Elizabeth in the manner in which it had been construed by him. He left it for the jury to say, whether a reasonable excuse had not been proved for the non-attendance of the Defendant at church, and whether, in other respects, the case of the Plaintiff had not received a complete answer.

The jury without hesitation found the Defendant NOT GUILTY.

Deistical Principles a Disqualification for Parental Duty

We are glad to find that our account of the Chancery case, *Weston v. Shelley*, under the above title,

in a former Number (p. 60), is not quite accurate: we insert the following correction from the *Examiner*, Feb. 2.

"Besides the paragraph written by the Editor and containing only an allusion, an erroneous notice of the private Chancery cause, *Westbrooke v. Shelley*, happened to get into our last *Examiner* from the daily papers. Among other mistakes, *Sir A. Pigott* was not counsel for the latter: the defence was chiefly made, and in a most impressive and spirited manner, by *Mr. Montagu*. *Sir Samuel Romilly* is amongst the gentlemen retained on the other side; but it cannot be supposed that he looks very complacently on the agitation of subjects connected with the remotest doubt of universal toleration: and in fact we understand that this part of the business in dispute is to be abandoned. The cause is again to be heard and privately."

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters. For the Year 1817.

William Smith, Esq. M. P. Chairman; Joseph Gutteridge, Esq. Deputy Chairman; James Collins, Esq. Treasurer; Messrs. Ebenezer Maitland, Joseph Stonard, William Freme, James Gibson, John Gurney, Samuel Jackson, William Alers Hankey, Joseph Luck, Joseph Bunnell, Benj. Shaw, M. P. Joseph Towle, Henry Waymouth, William Shrubsole, James Black, William Dudds Clark, George Hammond, B. P. Witts, Joseph Benwell, William Titford, Thomas Stiff, Thomas Wilson.

Removals amongst Unitarian Ministers.

Mr. JAMES YATES, late of Glasgow, has been chosen to succeed the late *Dr. Toulmin*, as Mr. Kentish's colleague, in the New Meeting, at *Birmingham*.

Mr. THOMAS COOPER, formerly of the Unitarian Academy, who has been two years minister at *Moreton-Hampstead*, Devon, where the congregation is in a prosperous state, has undertaken to go out to *Jamaica*, as the religious instructor of a populous plantation, the proprietor of which is desirous of introducing into his establishment the

pure principles of the New Testament, uncorrupted by the creeds and systems of the Old World. We hope to have hereafter to record the success of the experiment. Mr. Cooper is to be succeeded at *Moreton-Hampstead*, at Midsummer, by Mr. *John Smethurst*, now of the Unitarian Academy; who is to travel into Cornwall during part of the summer months as a missionary under the auspices of the Unitarian Fund.

Mr. HENRY TURNER, late of *Bradford*, Yorkshire, succeeds Mr. *Hutton*, as colleague of Mr. James Tayler, at *Nottingham*.

Unitarian Congregations in want of Ministers.

CREDITON, Devonshire. Mr. *Lewis* has removed from this place to *Dorchester*, to succeed Mr. *Trelcaen*, who is now supplying the congregation at *Reading*.

PRINCES STREET, WESTMINSTER. The chapel in this place is purchased by the commissioners for improvements, in order to be taken down, and the congregation are looking out for a convenient spot in the vicinity on which they may erect a new chapel: when the building is finished they will appoint a minister.

SOHAM, Cambridgeshire. This congregation has been some time destitute of a minister. A young man, with an independency or able to subsist on the profits of an English day-school, might be very useful in this populous village. There are several preaching stations in the neighbourhood.

MISCELLANEOUS.

The Dangers of Education.

We always believed that the enemies of freedom were the enemies of knowledge. They would not be wise in their generation, if they were not. The zeal, however, of all parties in the gratuitous education of the poor, the race that has been run in this course of charity by the Bellians against the Lancasterians, tended to quiet our suspicions, if not to convince us that we were in error. We

sometimes asked, indeed, *Would the High-Church and Tory party have taken up Bell if he had not been opposed to Lancaster?* Have they not supported him, not because they like the education of the poor, but because they think that education cramped by the Church Catechism is *a less evil* than education made religious only by the lessons of the Bible?—But these questions appeared uncharitable and we dropped them. At length, the secret begins to be disclosed. The orator, Mr. CANNING, who is commonly supposed to speak the sense of the worldly-wise men in the country, has discovered that the plots and riots, which were found in the *green bag*, of seditious and treasonable memory, may perhaps be traced to the *education of the poor!* And he drops a significant hint that it may be necessary for the peace of the country to throw the mass of the population back again into barbarism! He is thus made to speak in the Morning Chronicle of Saturday, March 15, in the debate the night before on the third reading of the portentous Seditious Assemblies Bill, which, according to Sir Samuel Romilly, is "*written in characters of blood:*"—

"One of the circumstances peculiar to the present times, the increase of *the intelligence of the country*, was now by incendiaries turned to a source of poison. He knew that by some it was doubted whether *the press*, to which so great a proportion of the people had been recently admitted, in consequence of the benevolent efforts which had been so largely and so successfully made in our times, *from an opinion*, that the safety of a state depended on its morals and its morals on its education, *was not a source of greater detriment than of advantage, from this liability to abuse.* There could not in his opinion be a greater enemy to mankind than he who by taking advantage of the pressure of the distress of the people, and the increased means of knowledge placed within their reach, *called it in doubt* whether the communication of knowledge had been useful or detrimental to the community. This malignity in extent exceeded every other—it poisoned the well-springs of life—it palsied the efforts of benevolence, and *led to deprive future generations of*

one of the greatest blessings which a nation could enjoy."

We have nothing to do with the figures of this orator of the Morning Chronicle; they belong to another department of criticism. We confine ourselves to the sentiment of the passage, the suspicion, the more than suspicion, the rising hostility to education, which it manifests. The press! This is the engine of mischief. The people's press! this is the threatening peculiarity of the present times. "The increase of the intelligence of the country," this is the most alarming omen in the state of Great Britain. As if "*intelligence*," as if "*the press*" could be upon the whole unfavourable to any thing but falsehood, imposture and injustice. As if ignorance would make men more quiet under the acknowledged "*pressure of distress.*" As if the poor in proportion to their "*intelligence*" and familiarity with "*the press*" were in danger of becoming passive tools in the hands of wicked demagogues. As if at the press the advantage were on the side, not of truth and reason and virtue, but of error and folly and wickedness. As if only bad men could write, and as if in reading the majority of men became weak.

Never in reality was there a more decisive proof, than at the present moment, of the value of the press. The state of the mass of the people is wretched, not only beyond experience, but also beyond belief. A large proportion of the passengers on the roads around the metropolis are beggars, not such beggars as Englishmen formerly knew, but beggars whose looks betray their shame, whose tone reaches to the heart, beggars who are ticketed by famine and forced into a degradation nearly as intolerable as death, by the cries of shivering, breadless, perishing children. Yet, whenever was there seen such patience, such quiet, such respect for the laws! The people cannot be seduced even by hunger into tumults. In circumstances that in other times would have converted the land into one wide scene of riot and outrage, there have been no assemblages of the populace but such as the OLD CONSTITUTION of England invites, and no voice but that which the BILL OF RIGHTS "*demand*s and insists" that Englishmen shall be

at liberty to utter, the voice of Petition to the Parliament and the Throne. Whence this exemplary peace and subordination, but from "the press," from "the intelligence of the country." The people *know* that mobs are worse than useless, that they can gain nothing by doing mischief, that their tradesmen and their employers suffer with themselves, and that violence would hurt their own cause. They *know* that the very distress of the country will produce good, that they have only to wait with patience, and that trying as the interval may be they will be in the end rewarded for their sufferings. They *know* that Providence is bringing good out of evil, that the storm is raging only to purify the political atmosphere, and that when the fury of the tempest is overpast they shall breathe the free air of peace and plenty and *Old English Rights*. This knowledge saves the country. Could it be obliterated from every poor man's mind at once by the fiat of a prime minister, the vessel of the common-wealth would be an instant wreck.

Knowledge cannot be *unknown*. The press, so formidable to sinister politicians, will not allow the mind of a country to go back. Popular "intelligence" so hateful in the view of deceivers, gives an impulse to the people, which carries them on, in spite of all obstructions, to higher degrees of "intelligence." "Schools for all" perpetuate themselves: once established, as they nearly are, and no art, no violence can pull them down: public buildings may decay, societies may break up, professed teachers may disappear, but every house is a school, every man is an instructor and every book both rewards and gives education.

We thus take courage from that peculiarity of the people's condition which strikes the orator in the *Morning Chronicle* with dismay. In popular knowledge there is an antidote to the poison of popular delusion.

But if we could admit with the orator that a deceiver could successfully practise upon the people's "intelligence" and abuse their minds to his own advantage, we should still deny that he was the *greatest enemy to mankind*, and should place on this

"bad eminence" the man who by his rapacity and plunder had contributed to reduce the people to a state of destitution, of suffering and of madness, in which they were ripe for every scheme (to conclude as the orator concludes) "of rebellion, devastation and ruin."
E.

Duelling.—Cobbett and Lockhart.

It happens in our opinion very fortunately that while a most disgusting account is detailing in the daily papers of the proceedings of two military men, who are thirsting for each others blood and expressing their savage wishes in the most undisguised terms, in defiance of decency, religion and the law, an occurrence which is also made public has thrown contempt and ridicule upon a would-be duellist. We should be justified in the utmost severity of animadversion upon the conduct of a law-maker, who may perhaps have given his vote to bills for making it loss of liberty and in some cases even of life for a poor man to shoot a hare, and who yet upon a slight offence challenges a fellow-creature to meet him privately to try who shall murder the other. We are too much diverted, however, to pursue a serious strain; we really enjoy the mortification which the nonplussed challenger must feel; and we are inclined to believe that a few cases of this kind would bring the custom of duelling into general contempt, and fix upon every man who endeavoured to bring on a duel a nickname which would be as familiar as the name which his father or god-father gave him.

The case to which we refer was as follows:—At the late Hampshire county Meeting Mr. Cobbett, the Writer, and Mr. Lockhart, the Member of Parliament, were opposed to each other as speakers. Cobbett exposed without mercy a speech of Lockhart's: Lockhart was called upon to come forward in his defence, instead of which he contented himself with charging his opponent with *disloyalty, sedition and wickedness*: then came the cause of offence; Cobbett put it to the people whether Lockhart had not been guilty of the *foulest misrepresentation* that ever was made by mortal man.

At the close of the meeting, which was so tumultuous through the efforts of the loyal party (as they call themselves) that for a considerable time no man could hear his neighbour speak and that at last no one knew what was done, Cobbett was chaired to his inn; and at this period of the transaction, we shall take up his own words, in his Weekly Political Pamphlet, of Saturday March 15, addressed "To the Good and True Men of Hampshire:"—

"While this was going on, while all was joy and exultation in our breasts, very different were the feelings of Lockhart the Brave. He had come to me in the Grand Jury Chamber soon after I had charged him so justly with 'foul misrepresentation.' He said, he had not been accustomed to receive language like that. I told him to come to me after the meeting was over. As we were going out of the Chamber he came again. The thing would admit of *no delay*. I told him to come to the inn. He did so, with *two men as witnesses*. I then told him, that I would have no communication with him, except it was in *writing*: They wanted to sit down in the room, where Mr. Goldsmith, Mr. Hunt and other gentlemen were with me; but this I told them that I would not suffer, and bade them go out of the room. They did so; and then a correspondence took place, which I insert here word for word and letter for letter, and, if the Learned Friend should feel sore at seeing his *agitation* exposed in his illiterate notes, let him thank his own folly and impudence for the exposure.

Sir—

as you requested me to put in writing the object of my requesting a meeting with you, I beg to inform you it was with a view to your retracting the word *foul* which you applied to me, by stating I had been guilty of a foul misrepresentation" I did not hear whether you said "of your language or intentions—I am Sir your obedient Servant—

J J Lockhart

Winchester, 11th March, 1817.

Sir,

I did not say that it was a "*foul misrepresentation*," which you had made, but "*the foulest misrepresentation* that ever was made by mortal man," an opinion which I still entertain, and always shall, until you shall fully express your sorrow

for the effects of that mortification, which, I hope, led your tongue beyond the cool dictates of your mind.

I am, Sir,

Your most humble
And most obedient Servant,
WM. COBBETT.

Sir—

I have received your answer which leaves no alternative except that of my insisting on that satisfaction which you owe me as a Gentleman, and which I wish you would empower some friend to arrange this evening.

I am Sir your obedient Servant
J J Lockhart
March 11, 1817—

I shall remain in Winchester this evening for this purpose until 8 o'clock and a friend will deliver this Letter to you, to accept your arrangement—

To Wm. Cobbett, Esq.—

Winchester, 11th March, 1817.

Sir,

If I could stay here another day, I would amuse myself with some fun with you, but having business of more importance on hand, I must beg of you to renew your pleasant correspondence, upon our arrival in town. In the meanwhile I remain,

Your most obedient

And most humble Servant,
WM. COBBETT.

"Now, my good neighbours, a few plain facts will enable you to form a perfectly correct judgment of this man's conduct and character.—FIRST, he knew that I had written many essays reprobating, in the strongest terms, the *practice* of duelling.—SECOND, he knew that I had held it as a species of suicide for a man, in my situation, to fight a duel, seeing that if one *missed* me, another would be found, 'till some one should *hit* me.—THIRD (and this was his rock of safety) he knew well that if I *accepted* of his challenge, I must instantly forfeit *five thousand pounds sterling*. He knew this well, for he, who is a *Lawyer*, mind, knew that I had been bound in recognizances for *seven years* from the year 1812.—*This* was his *safeguard*! You often hear of people, who are going to fight duels, taken before magistrates and *bound over*. That puts an end to the affair. But he knew, and *well knew*, that I was *bound over before hand*, and in a monstrous and ruinous sum; and, when you are told that he brought *two witnesses with him*, you will easily guess

what were his *real* intentions. When men mean to fight, they go to work in a very different way. They send a single friend to tell the party of it in a whisper. They do not go to the party and take two witnesses with them. They do not run blustering about and making a noise. And my real belief is, that if I had done any thing which would have amounted to a breach of the peace; if I had accepted of a challenge, and had appointed a time to fight, Lockhart the Brave would have taken care to have us both bound over, and would have also taken care that this breach of the peace should have cost me five thousand pounds! This is my belief; but you have the facts before you, and I leave you to judge for yourselves."

It is a singular circumstance that none of the *almanacks* notice the now returning direction of the *Magnetic Needle* towards the North. In the year 1657 it pointed due North, but has been 160 years increasing in declension Westward: last year it attained a declension of 25, and it is now receding back again to the North.

Dr. Priestley's Works.

Clapton, March 23, 1817.

SIR,—I BEG leave to inform those of your readers who have encouraged, or may intend to encourage the proposed edition of Dr. Priestley's Theological Works, that the subscribers now amount to 160, and that the copies for which they have subscribed are 174.

As the subscriptions required to complete the number of 200 copies are only 26, I am willing to hope that such would be soon procured, if those who have testified their approbation of the project by their own subscriptions, would submit to the trouble of a little further exertion. Any subscriptions which they may receive, I request them to remit to me in the way proposed in your last volume, p. 689, before the 20th of next month, as I must, by that time, at furthest, send you for insertion the list of subscribers.

I shall be obliged to those of the 160 subscribers who have not paid their subscriptions, if they will remit them to me, that there may be no

mistake, having found in a few instances that names have been sent to me of persons as subscribers, who had indeed expressed a good-will to the undertaking, but had not designed to subscribe.

J. T. RUTT.

By the report of the proceedings of the Court of Chancery, we learn that Mr. Southey, the Poet Laureate, has acknowledged *Wat Tyler*, (Reviewed p. 172), to be his production, and has applied for an injunction against Messrs. Sherwood and Co. the booksellers, to stop the sale. His counsel said, "So sensible was Mr. Southey of the indecency, impropriety and dangerous tendency of the work, that he had thought it right to undergo the disgrace of acknowledging it to be his own production, in order that it might be suppressed." It came out that it was written in 1794, and offered by Mr. Southey to two booksellers, who refused to publish it. The Lord Chancellor would not grant an injunction, because Mr. Southey can claim no property in a work which, though his own, is seditious and wicked. Mr. Southey must therefore make interest with the Attorney General to prosecute the seller of his poem!

Address of the Dissenting Ministers to the Prince Regent; with His Royal Highness's Answer.

At a special meeting of the Dissenting Ministers of the Three Denominations of London and Westminster, it was agreed to address the Prince Regent on the late outrage: the following are the address and answer:—

"To His Royal Highness George Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland.

May it please your Royal Highness— We His Majesty's most dutiful and loyal subjects, the Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster, beg permission to approach your Royal Highness, to express our abhorrence of the atrocious outrages committed against your Royal High-

ness, when exercising one of the most important functions of your elevated office.

"As ministers of the peaceful and beneficent religion of our holy Redeemer, we feel ourselves bound publicly to declare our detestation of every act that tends to endanger the tranquillity of our country, the authority of the laws, and the stability of the constitution: and we are solicitous to express to your Royal Highness our deep conviction, that to promote the knowledge and the sincere practice of that religion, to the advancement and diffusion of which we have consecrated our lives, will ever be found the most efficacious means of preventing political disorder, and of promoting the peace and happiness of all classes of the community, from the lowest to the most exalted.

"His Majesty's Protestant Dissenting subjects were among the earliest, and have always been among the most faithful adherents to your Royal Highness's illustrious family. We are deeply sensible of the many blessings which our fathers and ourselves have enjoyed under the Princes of the House of Brunswick: and we fervently pray, that the future glories of your Royal Highness's government, and that of your descendants, may be signalized by the uninterrupted enjoyment of rational liberty, pure religion and universal happiness."

Signed on behalf of the body by the Deputation—

Dr. Rees	Mr. T. Thomas
Dr. Rippon	Mr. Coates
Mr. Morgan	Dr. Collyer
Dr. Rutledge	Mr. Burder
Mr. Clayton	Mr. Hughes
Dr. Winter	Mr. Barrett
Mr. Ford	Mr. Brooksbank
Mr. Newman	Mr. Ivimey
Mr. Belsham	Mr. Lane.
Dr. Pye Smith	

To the above Address, His Royal Highness delivered the following Answer, in the Closet at Carlton House, on Wednesday, March 5, 1817.

"I thank you for this loyal and dutiful address. The sentiments which you have expressed on the late flagrant violation of the laws are highly satisfactory to me: and I rely with confidence on your earnest solicitude for the maintenance of the

public tranquillity, and on your steady attachment to our invaluable constitution."

The Deputation went up to Carlton House on the same day as the Clergy of London, and were introduced immediately after them. They were graciously received; that is, they had the honour of kissing the Prince Regent's hand.

FOREIGN.

RELIGIOUS.

Opening for an Unitarian Minister, at Pittsburgh, on the Ohio.

THE following application has been made to Mr. Aspland by Mr. B. Bakewell, Pittsburgh:

"A minister of Unitarian principles, if young and not indisposed to attend to education in the superior branches, would have the expences of his passage and journey paid and might depend on respectable support."

Mr. Bakewell thinks that a competency would immediately be had, with a prospect of improvement.

Increase of Unitarians in Europe.

[THE following extract is from one of the numbers of the first or second week in January, of *Galiniani's Messenger*, a daily paper, and the only English one, published in *Paris*. The extract was taken at the time of the publication and has been put into our hands by a friend just returned from France. Ed.]

"M. Empaytax, Citizen of Geneva, who accompanied the Baroness Krudener in her travels, has published a pamphlet in which he accuses the ministers of Geneva of being Socinians. It is certain that this sect, aided at different times by men of acknowledged learning, has progressively and insensibly spread over all Europe: and it is not unlikely that if the world should change its religion (for all things change in time), the most probable means of that event will be obtained from the Socinian and Unitarian sects, which, by first denying the divinity of Christ, may, in proportion as they advance, efface from the world the Christian religion!"

The Inquisition.

AN article from Rome, dated the 11th of January, says,—The Tribunal of the Holy Office will, it is said, be modified in the course of 1817, so as to render its functions the same as those of ordinary tribunals, it appearing dangerous to the government to support a body now become useless, and which is considered to be armed against human reason. *The Inquisition may be said to exist no longer.*

Protestant Church at Rome.

By a letter from Rome we learn that a meeting was held in that city on the 24th of December, by the English residents there to consider the case of the suffering poor in England, when it was resolved to make a general subscription for that purpose, and to remit the same to the society at the Thatched House. A previous meeting had been held, (the Marquis of Lansdowne in the Chair,) to take into consideration the relief also of the poor of Rome, when it was agreed to apply the produce of the sacramental collection after the service on the following Sunday.

Dec. 29. This day was opened the first regular place of worship in the City of Rome, in the Foro Trajano: the public duties of the day concluded by a collection at the door for the poor at Rome, which amounted to upwards of £120.

Religious Fanaticism in Sicily.

(Extract of a private letter from Messina, Dec. 14.)—We were all witnesses of an event which might have produced fatal consequences. On the 10th the Communion cup, with the Host, was plundered from the Church of St. Auferne. The whole town was in movement; the people ordered the gates to be shut: neither coffee-house, nor shop, nor theatre was left open. The streets were crowded with processions, and the church bells set a ringing. The populace obliged the old infirm archbishop to accompany the processions; he had at last the good fortune to escape in a convent. The people were absolutely furious; they passed through the city with torches, menaced to set fire to the houses of the unbelievers;

and committed a thousand extravagancies, which would have ended it is impossible to say where, if some of the municipality had not already spread the report that the Communion cup, &c. had been found. The whole population exclaimed, *Nostro Signore si è trovato*, and returned to their own abodes. Some houses were pillaged, and some individuals ill-treated. The day after, when the falsity of the report was known, the people, who shewed symptoms of wishing to recommence the preceding scenes, were restrained by the presence of the troops of the line, and the *campagnoli* or militia, who had been prudently assembled. The processions, however, continue every day, nor do they dare to open the tribunals or shops, to work in the port, &c. Even the soldiers have covered their arms with crape."

A Letter from Messina of a later date announces that the cup has been really found and tranquillity entirely re-established.

English Church at Brussels.

Brussels, Dec. 31.—What scandal, what divisions, what spirit of party is there in this world! The English colony at Brussels desires to have a place of religious worship established, in which they may adore the Supreme Being after the forms of the English Church: nothing can be more natural or more edifying; but the chiefs of this holy enterprise, illustrious noblemen, marquises and lords, do not choose to be mingled in the crowd; they desire, even in the house of God, to be separated from what is called the swinish multitude. A regulation is made, which decides, that people shall pay at the entrance of the church as at the entrance of a theatre; that those who pay shall be conveniently seated on handsome chairs, painted blue and red; and that the Christian *canaille*, if perchance any should appear, should be placed in the back ground, in an obscure corner, where they should stand, seeing there is there neither chair nor bench.

This corner of the temple remained empty for some time; but at last one fine Sunday morning there came a pious old woman; she is asked for her ticket; she has none; she is then desired to pay a franc in money; she

has not a penny; immediately she is sent into the despised corner: she, however, resigns herself patiently to hear the word of God. But the learned preacher is eloquent—his sermon is dreadfully long. He is from that country where the parliamentary orators take pride in speaking four or five hours together. The poor woman faints away.

The Philanthropist, an English paper, printed at Brussels, takes the liberty of publishing these circumstances, and even leans rather to the popular side of the question—a foolish conduct, which leads neither to fortune nor glory. The journalist, however, seems a well-informed man; he ought to know that the partisans of the popular cause have never succeeded. They all come to a bad end. To please at court, one must write in French like *The Oracle*, and in English like *The Courier* or *Times*; but if, like *The Philanthropist*, you insinuate that men, who are every where so unequal, are not so before God, and ought not to be so at church, you will draw on yourself the hatred of all those who set up for patrons. They will leave you as they do the poor journalist, who, for some days past, inserts in each of his papers letters from Lord such a one to Sir such a one, who tell him not to send them his journal any longer; that they withdraw their subscriptions, &c. who will indemnify him? Not so is the woman—*she is worth nothing*; that is to say, she has no money; which

is saying a great deal; for in England, if you wish to know what you ought to think of a man, you ask *what is he worth?*—£50,000 sterling, more or less, but the estimate is always made in money.—*Extracted from Le Libérateur.*

MISCELLANEOUS.

THE French are about to send a corvette from Brest, upon a voyage of general discovery, but especially with a view to the finding in the *Southern Ocean* some place proper for such a settlement as our's at *Botany Bay*.

A curious and interesting monument of antiquity has been lately found among the excavations made near the temple of *Jupiter Stator* at *Rome*. It is a fragment of the consular annals, which fill up one of the chasms of those that are already preserved, and comprises the years between 290 to 300, from the foundation of the city.

NOTICE.

THE Annual Meeting of the SOUTHERN UNITARIAN FUND SOCIETY, will be on Wednesday, April the 9th, at the Unitarian Chapel in the High Street, Portsmouth. The sermon in the morning by the Rev. W. Hughes, of the Isle of Wight. There will also be a lecture in the evening for which a preacher has not yet been obtained; but it is hoped Mr. Bennett may take it in his way from Poole.

Portsmouth, March 23, 1817.

MONTHLY RETROSPECT of PUBLIC AFFAIRS;

OR,

The Christian's Survey of the Political World.

GREAT BRITAIN presents at this time a melancholy appearance both in a political and a moral point of view. In the former light it shews evident signs of overstrained powers which now render the patient feeble and exhausted. This has created a considerable degree of dissatisfaction, and it has been thought necessary to put him for a time in a straight waistcoat, lest he should, as it is supposed, do himself an injury. This mode of treatment does not satisfy every one who considers the nature of the case, some deeming that the cure of the present evils would have been easier effected by more gentle treatment, whilst others are firmly persuaded that for some time at least rigorous mea-

asures must be tried. The experiment is assuredly of a very dangerous nature, and time alone can develop all the causes which have produced this very extraordinary situation, and justify or condemn the state physicians.

A vast body of petitions have been presented to the House of Commons; more than upon any occasion have been laid on its table, if we may use that expression when they literally cover the floor. Many have been rejected, but the remainder contain such a multitude of signatures, as may fairly shew the House that the spirit of their demands pervades the whole kingdom. They may be referred to two points, the lessening of the burden of taxation and

the correction of the evils that have sprung up in the representation of the people and the duration of parliaments. The tenor of them all may be best seen in a short petition from a district of Huntingdonshire, signed by between three and four hundred persons, chiefly respectable freeholders and householders; and as it does not come from a manufacturing district, it may be considered as a fair criterion of the sentiments of the landed interest and persons in the middle walks of life. It states that the petitioners "seeing and deploring the general distress of the country, earnestly entreat the House to take into its most serious consideration the alarming state of the nation, and to use its best endeavours to alleviate the burden of excessive taxation—to abolish sinecure places and unmerited pensions—to remove the nuisance of rotten boroughs—and to promote a complete constitutional reform in the representation of the people in parliament."

The question will be brought to an issue soon after the holidays, and a great and important question it is. It involves in fact the nature of the constitutional government of the country. No one doubts that this is by King, Lords and Commons. The institution of the latter body is generally allowed to be good, as experience has shewn that without some check from the people, every government, whether monarchical, kingly or aristocratical, is liable to great abuses. To make the House of Commons answer the purpose for which it is designed, it is contended that its members must be free and independent of all control, but what arises from the opinion of their constituents. If they are controlled by either the crown or by powerful individuals, it is impossible from the nature of man that they should have that due regard for the general interests of their constituents, which it is the main intention of such an institution to protect. It is asserted that a control does actually exist, which is injurious to the constitution; for by the innovations of time, several boroughs send members to parliament, who are in fact only the nominees of a few individuals, having the possession of these boroughs. Consequently it is possible that measures may be taken which may be very beneficial to these individuals, but very injurious to the public at large. Is it right and proper then that the institution should be brought back to its original design, or that it should continue as it is, giving farther power to the innovations of time, and increasing the influence of the borough-holders?

The chief argument against any amendment, is, that the nation has flourished in its present state, and that any alteration may be dangerous. In fact, that if the people were fairly and truly represented in

parliament, the balance would preponderate too strongly in favour of the democratical part of the constitution. This might be indeed an argument against those who contend for universal suffrage; but it does not meet the question with those who complain of an abuse in the representation which may be remedied, and for which the history of parliament presents several instances. No one can doubt the propriety of its interference with respect to certain boroughs, where very immoral practices existed, and on which account the number of voters was increased from the adjacent hundreds. If this was allowed to be right in certain cases, surely it cannot be doubted, that if time has swept away the houses of a place or the number is very small, it would be very advantageous to use a similar corrective by giving it voters or enlarging its numbers from the adjacent hundreds. The plain matter of fact is, that the chief thing to be desired in a member is independence, and this will be best secured, when he is sent to parliament not by a single man, but by such a body of constituents as cannot be under the influence of a single man. The House has it in its power to make this correction, and a great deal of the present heat would be allayed by a judicious and temperate use of it.

But the argument on the prosperous state of the country under its present system is fallacious. For allowing the prosperity to be real, this did not arise from the present constitution of the House of Commons, but from a previous state of things, which the innovation of the borough-holders has not been able entirely to overthrow. The evil has been gradually growing up to its present alarming height: and the idea of selling seats in parliament, as stalls at a fair, is comparatively speaking of very late date. And probably it would not be difficult to prove that the alarming expenditure of the nation, which is now sensibly felt by all parties, would not have risen to so great a height if the House of Commons had been that constant check on the minister, which was intended to be one great excellence in the institution. This judicious control cannot be exercised when the parties who ought to employ themselves in it, may be rather considered as the allies of the minister than the scrutinizers of his measures and the examiners of his accounts.

We shall, however, see in a short time the whole question brought to a fair discussion. If it should be determined that no change whatever shall be made in the representation, that every rotten borough shall remain exactly as it is, the necessary consequence will be that the power of the borough-holders will continue to increase,

for time is producing daily alterations in boroughs, and persons of property will not be wanting to lay out their money in judicious purchases, whose value will be increased by diminishing the number of votes that have been purchased. Symptoms of this may be seen in many parts of England, where a ruinous cottage with a burgage tenure is preferred to a good house, whose inhabitant might not be so submissive to the order of his landlord.

It will appear surprising that many persons of large landed property should be advocates for the present system, and even those who expend very large sums of money to become the representatives of a county, which sums would purchase with ease two or more seats in parliament. But many anomalies of this kind arise out of the present system; and it cannot be denied that many persons of very great eminence and truly patriotic principles are introduced into parliament by means of private patronage, who otherwise, if there was not a place with less than a thousand votes, would scarcely choose to go through the trouble of a canvass, or if they did could create by their merit sufficient interest for their return. But even this is scarcely an argument against reform, for talents will find their way, and there would be no want of them if the field of popular exertion were extended. The present state of the House has grown out of a variety of circumstances. Person's minds are more alive to it now than ever, and if nothing is done there is danger of the House sinking into contempt, or it will be perpetually agitated by the renewal of the same question.

The suspension of the Habeas Corpus Act has taken place, and a number of persons are in consequence of it now in a state of confinement. It is to be hoped that those who have been placed there on account of the Spencean plan may be brought to trial, as the nation will then see what foundation there was of danger from that quarter. Very few persons probably are acquainted either with the author or his plan, and indeed the writer never saw the latter till some time after his last report was before the public. The fact is that if the plan had been published in the same manner as that of Sir Thomas More's in his *Utopia*, it might like that have found its way into the closets of the studious, and have excited very little general attention. From the notice taken of it by the present administration, we must be led to presume that certain persons have really undertaken to realize it. But if that is actually the case, a madder plan perhaps never entered into the mind of man; for it supposes that these persons imagined that they could overthrow the whole tenure of landed property in this

kingdom, and re-model it according to their pleasure. To do this it is evident that a prodigious force would be requisite, and it is difficult to say how it could be raised, as too many persons are interested in the present state of things to admit of a change, and much less of a change, which even to the laborious part of the community must appear disadvantageous. What then is the strength of this new party it remains for time to develop. If five hundred persons in the United Kingdom are engaged in it, the number will be thought extraordinary; and if a hundred times that number had taken it up, little could they effect. The plan would destroy itself by being made generally known, and treated with the contempt it deserves. At the same time it must be observed that the tenure of land in several parts of the world is of a much more objectionable nature, and that if a nation were formed upon the Spencean plan, its history might furnish to the politician many curious facts, and its operations on its neighbours would be no less extraordinary than those of the banditti by whom Rome was built, and of the people formed by the system of Lycurgus.

The bill on seditious meetings has occasioned considerable debates, and its provisions are of a most extraordinary nature. In fact, till the whole has passed into an act, it will not be possible for the people of England to know in what situation they stand; but according to present appearances it will be very difficult for them to act, for having been accustomed to indulge in a freedom of debate and a liberty which has raised them to the degree of eminence they possess in the political world, they will not easily be brought to curb their tongues, and to pace in the trammels prescribed for them. Liberty is a blessing beyond all others, it is the parent of every thing great and good. Like other blessings it may be abused, but if in correcting the evils the sacred principles of liberty are crushed, an inroad is made on the spirit of the people which will gradually be enlarged till such a nation becomes the contempt of its neighbours. Experience has shewn us how great nations have sunk into insignificance. This country may have performed the task assigned to it by Providence; and if liberty is not held in the high estimation in which it was in former periods of our history, the abridgment of it will be little felt. It must be remembered, however, that with loss of liberty we lose all the sources of our wealth, and this may make even the most fearful of the supposed dangers of the present crisis careful how they trench too much upon it.

Events at home have rendered every one less attentive to the course of affairs abroad; but a history from a remote quarter has excited no inconsiderable alarm for a valuable part of our commerce. It will be recollected that an embassy was sent out to China with most valuable presents for the Emperor. He has condescended to accept some of the meanest of them, for which he has paid according to their rules many times their value. But the ambassador has been dismissed without an audience. The reasons remain to be explained. It is probable however that they are contained in the green bag of Mandarins of the cabinet and will never transpire. The court of Peking has its politics as well as the cabinets of Europe, and the Chinese are not quite so absurd a nation as Europeans are apt to fancy them. In fact Europe does not contain all the wisdom of the world, and it may not be amiss that from other parts of the earth it should receive admonition to this effect. An unlucky affair has happened also between a ship of war and one of the Chinese forts, which was silenced with great ease by a broadside; but how the tale will be told at Peking we shall

hear hereafter. The Chinese gazette is not more remarkable for its attention to veracity than the newspapers of Europe, and the Mandarins understand how to make up a story as well as if they had received their education amongst their enlightened brethren of Europe.

A history has arrived in Europe from St. Helena, which brings the extraordinary prisoner again before the public. The letter from his secretary contains the complaints of his treatment, and this is authentic, but the memoirs of his life may have been dictated in Europe. As to his treatment it cannot be doubted that the utmost attention must have been paid to it by our government, and in fact it has been so declared by a minister in the House of Lords. However, there are three parties in this question, the prisoner, the government and the jailer. We have heard the statements of only two of them. It remains to hear the third party before a decisive opinion is formed. The generosity of the English character would be much hurt if that which has been amply provided has not been managed in the manner best suited to the feelings of the prisoner.

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ERRATA.

In the Number for *January*.—P. 27, col. 2, l. 19 from the top, for "charity" read *clarity*.

In the last Number.—P. 69, col. 1, l. 9 from the bottom, for "advise" read *devise*.

P. 120, col. 2, the signature should have been *L.* instead of "S." Holden, and in p. 121, col. 1, the signature should have been *L.* instead of "S." H.

Mr. Mace's death took place, not on "the 17th of December," but on the 17th of *February*.